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1764

ERRATA  
TO THE  
PROTESTANT BIBLE:  
OR THE  
TRUTH OF THEIR  
ENGLISH TRANSLATIONS EXAMINED:  
IN

A TREATISE shewing some of the ERRORS that are to be found in the Protestant English Translations of the Sacred SCRIPTURE, against such Points of Catholic Doctrine as are in Debate between them and the Church of ROME.

IN WHICH ALSO,

From their Mis-translating the Twenty-third Verse of the Fourteenth Chapter of the Acts of the Apostles, the Consecration of Doctor Matthew Parker, the first Protestant Archbishop of Canterbury, is occasionally considered.



BY

THOMAS WARD,

AUTHOR OF THE CELEBRATED POEM ENTITLED

ENGLAND'S REFORMATION.



A NEW EDITION CAREFULLY REVISED AND CORRECTED.



*For I testify to every one that heareth the words of the prophecy of this book, If any man shall add to these things, God shall add upon him the plagues written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from these things which are written in this book.* REV. Ch. xxii. V. 18, 19.

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1807.



## ADVERTISEMENT FROM THE EDITOR.

IN offering to the Public such a Work as the present, the Editor feels that he cannot be totally silent. And first, he begs leave to make his most grateful acknowledgments to those Friends who have, with so marked a partiality, and so indefatigable a zeal, exerted themselves in his behalf; and to the Public in general, who have patronized the Publication far beyond his most sanguine expectations. So great indeed has been his encouragement, that he has already obtained a Sale for more than 2000 Copies. To merit this, no labour has been spared; every care has been taken in the present, to correct the numerous Errors of the former Editions, and to amend the obsolete stile of the Author. How far the circulation of this learned Work will prove beneficial to Society, must appear from its being an antidote to those principles of Deism, Infidelity, and Irreligion, which in this age so much pains have been taken to disseminate; and from its power to stem the torrent of falshood and misrepresentation, which is every day pouring in on public credulity. It must certainly be acknowledged by every unprejudiced mind, a Work that incontrovertibly proves and exposes the miserable shifting of the first pretended Reformers; who, to support the novelty of their doctrines, and their noxious innovations, were reduced to the wretched necessity of falsifying the Word of God.

The Editor prides himself on sending forth to the Public the Works of Mr. Ward, whose bright and transcendent genius was eclipsed for a time, and involved in his early days in the dark errors of infidelity, until, as the scripture phrase expresses it, God commanded Light to shine forth from the darkness, and dispersed the ignorance wherein he was enveloped. Nursed in the lap of prejudice, and imbued with the principles of his cotemporaries, his strong mind burst through the cloud that surrounded it, and he became an instrument in the hands of God to defend his Word, to instruct and to enlighten.—Coyne pledges himself to re-print every work of merit which may serve as a shield to the Catholics against the numerous Publications which daily appear, in order to deceive the ignorant, and misrepresent our Religion.\*

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\* The Editor particularly alludes to what Dr. Milner says of the “frequent publications of John Fox’s lying book of martyrs, with prints of men, women, and children expiring in flames; the nonsense, inconsistencies, and falshoods of which,” he says, “he had in part exposed in his letters to a prebendary. In revenge for this detection,” continues he, “the editors of the work have this year published it under my name; in consequence of which artifice, I have been considered and addressed by several persons as having lost my reason as well as my religion.” See Dr. Milner’s *Case of Conscience*, published by me, page 102, note 44.

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## THE LIFE OF MR. WARD.

As Mr. Ward was a possessor of ancient greatness, he had a wide range to gratify his taste, to contribute to the fulcrum and popular glories of the ancient arts: he was continually in the Churches, the public Buildings, and public Libraries, and spent a great portion of his time particularly in the Vatican. Here he had an opportunity of examining some of the best documents respecting the History of England, from which he did not neglect to make numerous and useful quotations.—Controversy again became his favourite study, which was soon interrupted by accepting a commission in the Pope's army, in which he remained for five or six years, during which time he served in the maritime wars against the Turks. His military career ended with the war, and he returned to England, at the pressing solicitations of his wife and relations, in the 34th year of his age. On his arrival, he was patronized and received on terms of friendship by Lords Derwentwater and Lumley, Col. Thomas Russell, Mr. Thornton, and others, to whom he was recommended by his learning, his wit, and a suavity of manners peculiarly his own. About this period he set about writing his *Errata to the Protestant Bible*, which was published in the year 1688. His *Memorials, or Dialogue with Dr. Tillotson*, appeared next, but anonymously, which made Dr. Tillotson observe, that it must have been written by some able Jesuit, not imagining that so much force of argument and theological research, could be possessed by a Layman. His *True of Life*, an ingenious device, presenting at one view an epitome of Church History, according to the most exact Chronology; his *Controversy of Ornaments truly stated*; his *Conference with Mr. Richieu, Abbot of Exham*; his *Notes on the 39 Articles and the Book of Homilies*, all followed one another in rapid succession, and soon after appeared his well-known work, the *Reformation*, a burlesque poem, in which he imitates Butler with considerable success. The notes to this poem, collected from the most approved Historians, as Shaw, Camden, Speed, Baker, Burnet, Heylin, Clarendon, &c. form a complete History of Ecclesiastical Affairs in England, from Henry the Eighth's time to the end of Oates's Plot. This was the last publication that came from the pen of Mr. Ward, though he afterwards compiled and wrote the History of England. It is much to be regretted, that a coincidence of unoward circumstance, and particularly, his being obliged to fly the country and go over to France, prevented this work from being ever given to the world: the documents for it were collected by him with great diligence, and he himself esteemed it his best production. The manuscript is now in possession of the Editor, and may, perhaps, in due time, be offered to the Public.

He died in the 50th year of his age, anno 1708, and was buried at St. Germain's, in France, where his obsequies were performed with a solemnity becoming so pious and learned a man. The enemies of Mr. Ward, who, on account of his religious opinions, and his boldness in defending them, were many, seem to have conspired against his character, and have maliciously contounded him with another of the same name, a man of dissolute morals, and no education, but of a prolific turn in producing works of low ribaldry and shameful obscenity. The productions of this man, whose name was Edward, and who all his life kept a public-house in Moorfields, have been attributed to our Author by Jacob, Oldyss, and even the writers of the Biographical Dictionary, published in London in 1798. The *London Spy*, a book entitled *Appleby's Maggot*, a dramatic piece called the *Humours of a Coffee-house*, *Don Quixote*, turned into Hudibrastic verse, are among the number of those publications, which have been always, though wrongfully, imputed to the writer of the *Reformation*. There is, moreover, a great difference as to the time of their death, for Edward Ward lived to the year 1731, and we find a poetical will of his printed in Appleby's Journal in the September of that year\*.

Mr. Ward was a man of a comprehensive and versatile genius, that embraced and cultivated studies of an almost opposite nature. He possessed a deep fund of ancient and modern learning. He knew the Hebrew, Greek and Latin languages, and was well skilled in French and Italian. He was one of the best controversialists of his time, as Tillotson and Burnet both acknowledged. He loved poetry, particularly of the burlesque kind, to which a lively eccentric fancy strongly inclined him. He often indulged in it for amusement; and perhaps he chose that ludicrous channel for conveying the History of the Reformation to the Public, because he saw it most adapted to the taste of the times, and most agreeable to common conception. His *Errata to the Protestant Bible*, though little known, for want of publication in a country to which it was obnoxious, is a work of such learned merit, such nice arrangement, and such clear disquisition in all the controverted points of Religion and Scripture, that it will convey Mr. Ward's name to the latest posterity as a man of genius, judgment and erudition. His disposition was generous and mild, though not incapable of being provoked to resentment: he even fought two duels in his youth, from which his religion would certainly have restrained him, if he had courage enough to be a coward. When in the army, he was the model of a Christian soldier; he joined piety to bravery; he fought and prayed; and his intervals of leisure from duty, were filled up by reading. He was, in fine, a Theologian, a Poet, and a Soldier; and passed his life with fame and honour to himself.

\* See the Perth edition of the Encyclopædia, article Ward, where they are properly discriminated.



# P R E F A C E.

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**A**MONG the many and irreconcilable differences between Roman Catholics, and the Sectaries of our days, those about the Holy Scriptures claim not the least place on the stage of controversy: As, first, whether the Bible is the sole and only rule of faith? Secondly, whether all things necessary to salvation are contained in the Bible? Or, whether we are bound to believe some things, as absolutely necessary to salvation, which are either not clear in Scripture, or not evidently deduced out of Scripture? Thirdly, whether every individual person, of sound judgment, ought to follow his own private interpretation of the Scripture? If so, why one party or profession should condemn, persecute, and penal-law another, for being of that persuasion he finds most agreeable to the Scripture, as expounded according to his own private Spirit? If not, to what interpreter ought they to submit themselves, and on whom may they safely and securely depend, touching the exposition and true sense and meaning of the same? Fourthly, whence have we the Scripture? That is, who handed it down to us from the Apostles, who wrote it? And by what authority we receive it for the Word of God? And, whether we ought not to receive the sense and true meaning of the Scripture, upon the same authority we receive the letter? For if Protestants think, the letter was safe in the custody of the Roman Catholic Church, from which they received it, how can they suspect the purity of that sense, which was kept and delivered to them by the same Church and authority? With several other such like queries, frequently proposed by Catholics; and never yet, nor ever likely to be, solidly answered by any Sectaries whatever.

It is not the design of this following Treatise to enter into these disputes; but only to shew thee, Christian reader, that those translations of the Bible, which the English Protestant clergy have made and presented to the people for their only rule of faith, are in many places not only partial, but false, and disfigured with several corruptions, abuses, and falsifications, in derogation to the most material points of Catholic doctrine, and in favour and advantage of their own erroneous opinions: For,

As it has been the custom of Heretics in all ages, to pretend to Scripture alone for their rule, and to reject the authority of God's Holy Church; so has it also ever been their practice to falsify, corrupt, and abuse the same in divers manners.

1. One way is, to deny whole books thereof, or parts of books, when they are evidently against them: So did, for example, Ebion all St. Paul's Epistles; Manicheus the Acts of the Apostles; Luther likewise denied three of the four Gospels, saying, That St. John's is the only true Gospel; and so do our English Protestants those books which they call Apocrypha.

2. Another way is, to call in question at the least, and make some doubt of the Authority of certain books of Holy Scriptures, thereby to diminish their credit: So did Manicheus affirm, that the whole New Testament was not written by the Apostles, and particularly St. Matthew's Gospel: So does Luther discredit the Epistle of St. James: So did Marcion and the Arians deny the Epistle to the Hebrews to be St. Paul's; in which they were followed by our first English Protestant



Protestant translators of the Bible, who presumed to strike St. Paul's name out of the very title of the said Epistle.(1)

3. Another way is, to expound the Scripture according to their own private spirit, and to reject the approved sense of the ancient holy Fathers, and Catholic Church: So do all Heretics, who seem to ground their errors up in the Scriptures; especially those, who will have Scripture, as by themselves expounded, for their only rule of faith.

4. Another way is, to alter the very original text of the Holy Scriptures, by adding, diminishing, and changing it here or there for their purpose: So did the Arians, Nestorians, &c. and also Marcion; who is therefore called *Mus Ponticus*, from his gnawing, as it were, certain places with his corruptions; and for the same reason may Beza not improperly be called the *Mouse of Geneva*.

5. Another way, not unlike this, is, to make corrupt and false translations of the Scriptures for the maintenance of their errors: So did the Arians and Pelagians of old, and so have the pretended reformers of our days done, which I intend to make the subject of this following treatise.

Yet, before I proceed any further, let me first assure my reader, that this work is not undertaken with any design of lessening the credit or authority of the Holy Bible, as perhaps some may be ready to surmise: For indeed, it is a common exclamation among our adversaries, especially such of them as one would think should have a greater respect for truth, that Catholics make light of the written Word of God: That they undervalue and condemn the sacred Scriptures: That they endeavour to lessen the credit and authority of the Holy Bible. Thus possessing the poor deluded people with an ill opinion of Catholics, as if they rejected, and trod under feet, the written Word: Whereas it is evident to all, who know them, that none can have a greater respect and veneration for the Holy Scripture, than Catholics have, receiving, reverencing, and honouring the same, as the very pure and true Word of God; neither rejecting, nor so much as doubting of the least title in the Bible, from the beginning of Genesis, to the end of the Revelations; several devout Catholics having that profound veneration for it, that they always read it kneeling on their knees with the greatest humility and reverence imaginable, not enduring to see it profaned in any kind; nor so much as to see the least torn leaf of a Bible put to any manner of unseemly use. Those who, besides all this, consider with what very indifferent behaviour the Scripture is ordinarily handled among Protestants, will not, I am confident, say, that Catholics have a less regard for it, than Protestants; but, on the contrary, a far greater.

Again, dear reader, if thou findest in any part of this treatise, that the nature of the subject has extorted from me such expressions, as may perhaps seem either spoken with too much heat, or not altogether so soft as might be wished for; yet, let me desire thee, not to look upon them as the dictates of passion, but rather as the just resentments of a zealous mind, moved with the incentive of seeing God's sacred word adulterated and corrupted by ill-designing men, on purpose to delude and deceive the ignorant and unwary reader.

The Holy Scriptures were written by the Prophets, Apostles, and Evangelists; the Old Testament in Hebrew, except only some few parts in Chaldee and Syriac; the greatest part of the New Testament was written in Greek, St. Matthew's Gospel in Hebrew, and St. Mark's in Latin. We have not at this day the original writings of these Prophets and Apostles, nor of the seventy Interpreters, who translated the Old Testament into Greek, about 300 years before the coming of Christ; we have only copies; for the truth and exactness whereof, we must rely upon the testimony and tradition of the Church, which in so important a point God would never permit to err: So that we have not the least doubt, but the copy, authorized and approved of by the Church, is sufficiently authentic. For what avails it for a Christian to believe, that Scripture is the Word of God, if he be uncertain which copy and translation is true? Yet, notwithstanding the necessity of admitting some true authentic copy, Protestants pretend, that there is none authentic in the world, as may be seen in the Preface to the Tigurine Edition of the Bible, and

in

(1) See Bibles, 1579, 1580.



in all their books of controversy; seeing therein they condemn the council of Trent, for declaring that the old translation is authentic, and yet themselves name no other for such. And, therefore, though the Lutherans fancy Luther's translation; the Calvinists that of Geneva; the Zuinglians that of Zuinglius; the English, sometimes one, and sometimes another: Yet because they do not hold any one to be authentic, it follows, from their exceptions against the infallibility of the Roman Catholic Church in declaring or decreeing a true and authentic copy of Scripture, and their confession of the uncertainty of their own translations, that they have no certainty of Scripture at all, nor even of Faith, which they ground upon Scripture alone.

That the Vulgate of the Latin is the most true and authentic copy, has been the Judgment of God's Church for above those 1300 years; during which time, the Church has always used it; and therefore it is, by the sacred council (2) of Trent, declared authentic and canonical in every part and book thereof.

Most of the Old Testament, as it is in the said Latin Vulgate, was translated (3) out of Hebrew by St. Hierom; and the New Testament had been before his time translated out of Greek, but was by him (4) reviewed; and such faults as had crept in by the negligence of the transcribers, were corrected by him by the appointment of Pope Damasus. "You constrain me," says he, "to make a new work of an old, that I, after so many copies of the Scriptures dispersed through the world, should sit as a certain judge, which of them agree with the true Greek. I have restored the New Testament to the truth of the Greek, and have translated the old according to the Hebrew. Truly, I will affirm it confidently, and will produce many witnesses of this work, that I have changed nothing from the truth of the Hebrew," &c. (5)

And for sufficient testimony of the sincerity of the translator, and commendations of his translation, read these words of the great Doctor St. Augustin: "There was not wanting" says he "in these our days, Hierom the priest, a man most learned and skilful in all the three tongues; who not from the Greek, but from the Hebrew, translated the same scriptures into Latin, whose learned labour the Jews yet confess to be true." (6)

Yea, the truth and purity of this translation is such, that even the bitterest of Protestants themselves are forced to confess it to be the best, and to prefer it before all others, as also to acknowledge the learning, piety, and sincerity of the translator of it; which Mr. Whitaker, notwithstanding his railing in another place, does in these words: "St. Hierom, I reverence; Damasus, I commend; and the work I confess to be godly and profitable to the church." (7)

Dr. Dove says thus of it: "We grant it fit, that for uniformity in quotations of places, in schools and pulpits, one Latin text should be used: And we can be contented, for the antiquity thereof to prefer that (the Vulgate) before all other Latin books." (8)

And for the antiquity of it, Dr. Covel tells us, "that it was used in the Church 1300 years ago:" Not doubting but to prefer that translation before others. (9)

Dr. Humphrey frees St. Hierom, both from malice and ignorance in translating, in these words: "The old interpreter was much addicted to the propriety of the words, and indeed with too much anxiety, which I attribute to religion, not to ignorance." (10)

In regard of which integrity and learning, Molinæus signifies his good esteem thereof, saying, (11) "I cannot easily forsake the vulgar and accustomed reading, which also I am accustomed earnestly to defend:" Yea, (12) "I prefer the vulgar edition, before Erasmus's, Bucer's, Bullinger's, Brentius's, the Tigurine translation; yea, before John Calvin's, and all others." How honourably he speaks of it! And yet,

B

Conradus

(2) Con. Trident. Sess. 4. (3) *St. Hierom. in lib. de viris Illustr. extremo, & in Prefat. librorum quos Latinos fecit.* (4) *Hier. Ep. 89. ad Aug. quest. 11. inter Ep. Aug.* (5) See his preface before the New Testament, dedicated to Pope Damasus, and his Catalogue in fine. (6) *St. Aug. de Civit Dei lib. 18. c. 43. & Ep. 85. ad Hierom c. 3.* (7) *lib. 2. Doct. Christi, c. 15.* (8) Whitaker in his answer to Reynolds, pag. 241. (9) Dove, *Persuasion to Recusants*, p. 16. (10) See Dr. Covel's Answer to Burges, pag. 91, 94. (11) Dr. Hum. *de Ratione Interp. lib. 1. pag. 71.* (12) Molin in *Nov. Test. Part. 30.* (12) *Et in Luc. 17.*

Conradus Pellican, a man commended by Bucer, Zuinglius, Melancthon, and all the famous Protestants about Basil, Tigure, Berne, &c. gives it a far higher commendation, in these words : (13) "I find the vulgar edition of the Psalter to agree for the sense, with such dexterity, learning, and fidelity of the Hebrew, that I doubt not, but the Greek and Latin interpreter was a man most learned, most godly, and of a prophetic spirit." Which certainly are the best properties of a good translator.

In fine, even Beza himself, one of the greatest of our adversaries, affords this honourable testimony of our vulgar translation : "I confess" says he, "that the old interpreter seems to have interpreted the holy books with wonderful sincerity and religion. The vulgar edition I do, for the most part, embrace and prefer before all others." (14)

You see, how highly our Vulgate in Latin is commended by these learned Protestants : See likewise, how it has been esteemed by the ancient (15) Fathers : yet notwithstanding all this is not sufficient to move Protestants to accept or acquiesce in it ; and doubtless the very reason is, because they would have as much liberty to reject the true letter, as the true sense of Scriptures, their new doctrines being condemned by both. For had they allowed any one translation to have been authentic, they certainly could never have had the impudence so wickedly to have corrupted it, by adding, omitting, and changing, which they could never have pretended the least excuse for, in any copy by themselves held for true and authentic.

*Obj.* But however, their greatest objection against the Vulgate Latin is, that we ought rather to have recourse to the original languages, the fountains of the Hebrew and Greek, in which the Scriptures were written by the Prophets and Apostles, who could not err ; than to stand to the Latin translations, made by divers interpreters, who might err.

*Ans.* When it is certain, that the originals or fountains are pure, and not troubled or corrupt, they are to be preferred before translations : But it is most certain, that they are corrupted in divers places, as Protestants themselves are forced to acknowledge, and as it appears by their own translations. For example, Psl. 22. ver. 16. they translate, "they pierced my hands and my feet : " Whereas, according to the Hebrew that now is, it must be read, "As a lion, my hands, and my feet ; " which no doubt, is not only nonsense, but an intolerable corruption of the later Jews against the passion of our Saviour, of which the old authentic Hebrew was a most remarkable prophecy. Again, according to the Hebrew, it is read, (16) Achaz, king of Israel ; which being false, they in some of their first translations read, Achaz, king of Juda, according to the truth, and as it is in the Greek and vulgate Latin. Yet their bible of 1579, as also their last translation, had rather follow the falshood of the Hebrew against their own knowledge, than to be thought beholden to the Greek and Latin in so light a matter. Likewise, where the Hebrew says, Zedecias, Joachin's Brother, they are forced to translate Zedecias his father's brother, as indeed the truth is according to the Greek. (17) So likewise in another place, where the Hebrew is, "He begat Azuba his wife and Jerioth ; " which they not easily knowing what to make of, translate in some of their bibles, "He begat Azuba of his wife Jerioth ; " and in others, "He begat Jerioth of his wife Azuba." But without multiplying examples, it is sufficiently known to Protestants, and by them acknowledged, how intolerably the Hebrew fountains and originals are by the Jews corrupted : Amongst others, Dr. Humphrey says, "The Jewish superstition, how many places it has corrupted, the reader may easily find out and judge." (18) And in another place ; "I look not," says he, "that men should too much follow the

Rabbins,

(13) Pellican in *Præfat. in Psalter.* Ann. 1584. (14) Beza in *Annot. in Luc.* 1. 1. *Et in Præfat. Nov. Test.* (15) S. Hierom. & St. Aug. *supr. St. Greg. lib. 70. Mor. c. 23. Isidor. lib. 6 Etym. c. 5. 7. & de Divin. Offic. lib. 1. cap. 12. S. Beda in Martyrol. Cassiod. 21. Inst. Eccl. (16) 2 Chron. 28. ver. 19. (17) 4 Kings, 24. ver. 17. 19. (18) Humph. l. 1. de Rat. interp. pag. 178.*



Rabbins, as many do; for those places, which promise and declare Christ the true Messias, are most filthily depraved by them.”(19)

“The old interpreter,” says another Protestant, “seems to have read one way, whereas the Jews now read another; which I say, because I would not have men think this to have proceeded from the ignorance or slothfulness of the old interpreter: Rather we have cause to find fault for want of diligence in the antiquaries, and faith in the Jews; who, both before Christ’s coming and since, seem to be less careful of the Psalms, than of their Talmudical Songs.”(20)

I would gladly know of our Protestant translators of the Bible, what reason they have to think the Hebrew fountain they boast of so pure and uncorrupt, seeing not only letters and syllables have been mistaken, texts depraved, but even whole books of the Prophets utterly lost and perished? How many books of the ancient Prophets, sometime extant, are not now to be found? We read in the Old Testament, of a *Liber Bellorum Domini*, “The Book of the Wars of our Lord; the Book of the Just Men, Protestants call it the Book of Jasher. The Book of Jehu the Son of Hanani; the Books of Semeias the Prophet, and of Addo the Seer: And Samuel wrote in a book the law of the kingdom, how kings ought to rule, and laid it up before our Lord: And the works of Solomon were written in the book of Nathan the Prophet, and in the books of Ahias the Shilonite, and in the vision of Addo the Seer.”(21) With several others, which are all quite perished; yea, and perished in such a time, when the Jews were “the peculiar people of God,” and when, of all nations, “they were to God a holy nation, a kingly priesthood:” And now, when they are no national people, have no government, no king, no priest, but are vagabonds upon the earth, and scattered among all people; may we reasonably think their divine and ecclesiastical books to have been so warily and carefully kept, that all and every part is safe, pure, and incorrupt? that every parcel is sound, no points, tittles, or letters lost, or misplaced, but all sincere, perfect, and absolute?

How easy is it, in Hebrew letters, to mistake sometimes one for another, and so to alter the whole sense? As for example, this very letter *vau* for *jod*,† has certainly made disagreement in some places; as where the Septuagint read, τὸ κράτος μου πρὸς σέ φυλάξω, *Fortitudinem meam ad te custodiam*, “My strength I will keep to thee;” which reading St. Hierom also followed: It is now in the Hebrew *fortitudinem ejus*, “His strength I will keep to thee.”(22) Which corruptions our last Protestant translators follow, reading, “Because of his strength will I wait upon thee;” and to make sense of it, they add the words “because of,” and change the words “keep to” into “wait upon,” to the great perverting of the sense and sentence. A like error is that in Gen. 3. (if it be an error, as many think it is none) *Ipsa conteret caput tuum*, for *Ipsa* or *Ipsum*, about which Protestants keep such a clamour.(23)

As the Hebrew has been by the Jews abused and falsified against our blessed Saviour Christ Jesus, especially in such places as were manifest prophecies of his death and passion: So likewise has the Greek fountain been corrupted by the eastern Heretics, against divers points of Christian doctrine; insomuch that Protestants themselves, who pretend so great veneration for it, dare not follow it in many places; but are forced to fly to our Vulgate Latin, as is observed in the preface to the Rhemish Testament; where also you may find sufficient reasons, why our Catholic Bible is translated into English rather from the Vulgate Latin, than from the Greek.

To pass by several examples of corruptions in the Greek copy, which might be produced, I will only, amongst many, take notice of these two following rash and inconsiderate additions: First, Joh. 8. ver. 59. after these words, *Exiit à Templo*, “Went out of the Temple;” are added, *Transiens per medium eorum, sic præterit*; “Going through the midst of them,

(19) *Lib. 2. p. 219.* (20) *Conrad. Pell. Tom. 4. in Psal. 85. v. 9.* (21) *Numb. 21. v. 14. Josh. 10. v. 13. 2 Kings, 1. v. 18. 2. Paral. 20. ver. 34. 12. ver. 15. 1 King, 10. ver. 25. 2 Paral. 9. ver. 29. (22) Psal. 58. v. 10. in Prot. Bible, it is Psal. 59. ver. 9. (23) Gen. 3. v. 15. † ה יוד וואו*

them, and so passed by.”(24) Touching which addition, Beza writes thus: “These words are found in very ancient copies; but I think, as does Erasmus, that the first part, ‘going through the midst of them,’ is taken out of Luke 4. ver. 30. and crept into the text by fault of the writers, who found that written in the margin: And that the latter part, ‘and so passed by,’ was added to make this chapter join well with the next. And I am moved thus to think, not only because neither Chrysostom, nor Augustine, (he might have said, nor Hierom) make any mention of this piece, but also, because it seems not to hang together very probably; for, if he withdrew himself out of their sight, how went he through the midst of them? &c.”(25) Thus Beza disputes against it; for which cause, I suppose, it is omitted by our first English translators, who love to follow what their master Beza delivers to them in Latin, though forsooth they would have us think, they followed the Greek most precisely; for in their translations of the year 1561, 1562, 1577, 1579, they leave it out, as Beza does: Yet in their Testament of 1580, as also in this last translation, (Bible 1633) they put it in with as much confidence, as if it had neither been disputed against by Beza, nor omitted by their former brethren.

To this we may also join that piece which Protestants so gloriously sing or say at the end of the Lord’s Prayer, “For thine is the kingdom, the power and the glory, for ever and ever, *Amen*,” which not only Erasmus dislikes,(26) but Bullinger himself holds it for a mere patch sowed to the rest, “by he knows not whom;”(27) and allows well of Erasmus’s judgment, reproving Laurentius Valla for finding fault with the Latin edition, because it wants it:—“There is no reason,” says he, “why Laurentius Valla should take the matter so hotly, as though a great part of the Lord’s Prayer were cut away: Rather their rashness was to be reproved, who durst presume to piece on their toys unto the Lord’s Prayer.”

Let not my reader think, that our Latin Vulgate differs from the true and most authentic Greek copies, which were extant in St. Hierom’s days, but only from such as are now extant, and since his days corrupted. “How unworthily,” says Beza, “and without cause, does Erasmus blame the old interpreter, as dissenting from the Greek! He dissented, I grant, from those Greek copies which Erasmus had gotten; but we have found not in one place, that the same interpretation which he blames, is grounded on the authority of other Greek copies, and those most ancient: Yea, in some number of places we have observed, that the reading of the Latin text of the old interpreter, though it agree not sometimes with our Greek copies, yet it is much more convenient, for that it seems to follow some truer and better copy.”(28)

Now, if our Latin Vulgate be framed exactly, though not to the vulgar Greek examples now extant, yet to more ancient and perfect copies; if the Greek copies have many faults, errors, corruptions, and additions in them, as not only Beza avouches, but as our Protestant translators confess, and as evidently appears by their leaving the Greek, and following the Latin, with what reason can they thus cry up the fountains and originals, as incorrupt and pure? With what honesty can they call us from our ancient Vulgar Latin, to the present Greek, from which themselves so licentiously depart at pleasure, to follow our Latin?(29)

Have we not great reason to think, that as the Latin Church has been ever more constant in keeping the true faith, than the Greek, so it has always been more careful in preserving the Scriptures from corruption?

Let Protestants only consider, whether it be more credible, that St. Hierom, one of the greatest doctors of God’s Church, and the most skilful in the languages wherein the Scripture was written, who lived in the primitive times, when perhaps some of the original writings

(24) Διότι, διὰ μὲν αὐτῶν ἡ παράγωγις αὐτοῦ. (25) Beza in *Job. cap. 8. v. 59.* (26) *Erasm. in Annot.* (27) *Bullinger, Decad. 5. Sermon. 5.* (28) *Beza in Pref. Nov. Test. Anno. 1556.* (29) See the Pref. to the Rhenish Testament. Dr. Martin’s Discovery. Reynold’s Refutation of Whitaker, cap. 13.



writings of the Apostles were extant, or at least the true and authentic copies in Hebrew and Greek better known than they are now: Let us then consider, I say, whether is more credible, that a translation made or received by this holy Doctor, and then approved of by all the world, and ever since accepted and applauded in God's Church, should be defective, false, or deceitful? or that a translation made since the pretended Reformation, not only by men of scandalous, and notoriously wicked lives, but from copies corrupted by Jews, Arians, and other Greek Heretics, should be so? (30)

In vain therefore do Protestants tell us, that their translations are taken immediately from the fountains of the Greek and Hebrew; so is also our Latin Vulgate; only with this difference, that ours was taken from the fountains when they were clear, and by holy and learned men, who knew which were the crystal waters, and true copies; but theirs is taken from fountains troubled by broachers of Heresies, self-interested and time-serving persons; and after that the Arians, and other Heretics had, I say, corrupted and poisoned them with their false and abominable doctrines.

Obj. 2. Cheminitius and others yet further object, that there are some corruptions found in the Vulgate Latin, viz. that these words, *Ipsa conteret caput tuum*, (31) are corrupted, thereby to prove the intercession of the Blessed Virgin Mary; and that instead thereof, we should read, *Ipsum conteret caput tuum*, seeing it was spoken of the seed, which was Christ, as all ancient writers teach.

Answ. Some books of the vulgate edition, have *Ipsa*, and some others *Ipse*; and though many Hebrew copies have *Ipse*, yet there want not some which have *Ipsa*; and the points being taken away, the Hebrew word may be translated *Ipsa*: Yea, the holy Fathers, (32) St. Augustine, St. Ambrose, St. Chrysostom, St. Gregory, St. Bede, &c. read it *Ipsa*, and, I think, we have as great reason to follow their interpretation of it, as Cheminitius's, or that of the Protestants of our days: And though the word *conteret* in the Hebrew be of the masculine gender, and so should relate to Semen, which also in the Hebrew is of the masculine gender; yet it is not rare in the Scriptures to have pronouns and verbs of the masculine gender joined with nouns of the feminine, as in Ruth 1. 8. Esther 1. 20. Eccles. 12. 5. The rest of Cheminitius's Cavils you will find sufficiently answered by the learned Cardinal Bellarmine, Lib. 2. de verb. Dei, cap. 12. 13. 14.

Again, Mr. Whitaker condemns us for following our Latin Vulgate so precisely, as thereby to omit these words, (33) "when this corruptible, shall have put on incorruption," which are in the Greek exemplars, but not in our Vulgate Latin: whence it follows, assuredly, says he "that Hierom dealt not faithfully here, or that his version was corrupted afterwards.

I answer to this, with Doctor Reynolds, (30) that this omission (if it be any,) could not proceed from malice or design, seeing there is no loss or hindrance to any part of doctrine, by reading as we read; for the self-same thing is most clearly set down in the very next lines before; thus stand the words: "For this corruptible, must do on incorruption; and this mortal, do on immortality: And when this (corruptible, has done on incorruption, and this) mortal has done on immortality." Where you see the words, which I have put down, inclosed with parenthesis, are contained most expressly in the foregoing sentence, which is in all our Testaments; so that there is no harm or danger either to faith, doctrine, or manners, if it be omitted.

That it was of old in some Greek copies, as it stands in our Vulgate Latin, is evident by St. Hierom's translating it thus: And why ought St. Hierom to be suspected of unfaithful dealing, seeing he put the self-same words and sense in the next lines immediately preceding? And that it was not corrupted since, appears by the common reading of most men,

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(30) Such were Luther, Calvin, Beza, Bucer, Cranmer, Tindal, &c. (31) Gen. 3. (32.) St. August. lib. 2. de Gen. cont. Manich. c. 18. l. 11. de Gen. ad Literam, cap. 36. St. Ambr. lib. de Fuga Seculi, cap. 7. St. Chrysost. in Rom. 17. in Gen. St. Greg. lib. 1. Mor. cap. 38. Beda, & alii in hunc locum. (33) 1. Cor. c. 15. ver. 54. (34) See Dr. Reynolds's Refutation of Whitaker's Reprehensions, chap. 10.

in all after-ages. St. Ambrose, in his commentary upon the same place, reads as we do. So does St. Augustine, *De Civitate Dei*, cited by St. Bede, in his commentary upon the same chapter.(35) So read also the rest of the Catholic interpreters, Haymo, Anselm, &c.

But if this place be rightly considered, so far it is from appearing as done with any design of corrupting the text, that on the contrary, it apparently shews the sincerity of our Latin translation : For, as we keep our text, according as St. Hierom and the Church then delivered it ; so notwithstanding, because the said words are in the ancient Greek copies, we generally add them in the margin of every Latin Testament which the Church uses, as may be seen in divers prints of Paris, Lovain, and other Universities : And if there be any fault in our English translation, it is only that this particle was not put down in the margin, as it was in the Latin which we followed. So that this, I say, proves no corruption, but rather great fidelity in our Latin Testament, that it agrees with St. Hierom, and consequently with the Greek copies, which he interpreted, as with St. Ambrose, St. Augustine, St. Bede, Haymo, and St. Anselm.

Whether these vain and frivolous objections are sufficient grounds for their rejecting our Vulgate Latin, and flying to the original (but now impure) fountains, I refer to the judicious reader.

But now, how clear, limpid, and pure, the streams are, that flow from the Greek and Hebrew fountains, through the channels of Protestant pens, the reader may easily guess without taking the pains of comparing them, from the testimonies they themselves bear of one another's translations.

Zuinglius writes thus to Luther, concerning his corrupt translation ; (36) "Thou corruptest the word of God, O Luther ; thou art seen to be a manifest and common corrupter and perverter of the Holy Scripture ; how much are we ashamed of thee, who have hitherto esteemed thee beyond all measure, and prove thee to be such a man !"

Luther's Dutch translation of the Old Testament, especially of Job and the Prophets, has its blemishes, says Keckerman, and those no small ones,(37) neither are the blemishes in his New Testament to be accounted small ones ; one of which is, his omitting and wholly leaving out this text in St. John's Epistle ; "there be Three who give testimony in Heaven ; the Father, the Word, and the Holy Ghost, and these three are One." Again, in Rom. 3. 28. he adds the word "Alone" to the text, saying, "we account a man to be justified by Faith Alone, without the works of the law." Of which intolerable corruption being admonished, he persisted obstinate and wilful, saying, "So I will, so I command ; let my will be instead of reason, &c."(38) Luther will have it so ; and at last thus concludes, "The word alone, must remain in my New Testament, although all the Papists run mad, they shall not take it from thence : It grieves me, that I did not add also those two other words, *Omnibus & Omnium, sine omnibus operibus, omnium legum* ; without all works of all laws."

Again, in requital to Zuinglius, Luther rejects the Zuinglian translation, terming them in matter of Divinity, fools, asses, antichrists, deceivers, &c.(39) and indeed, not without cause ; for what could be more deceitful and anti-christian, than instead of our Saviour's words, "this is my body," to translate, "this signifies my body," as Zuinglius did, to maintain his figurative signification of the words, and cry down Christ's real Presence in the blessed Sacrament.

When Froscheverus, the Zuinglian Printer of Zurick, sent Luther a bible translated by the Divines there, he would not receive it ; but as Hospinian an Lavatherus witness, sent it back, and rejected it.(40)

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(35) *St. B. da*, in 1. *Cer. c.* 15. (36) *Zuing. T.* 2. *ad Luth. lib. de S.* (37) *Keckerman, Syst. S. Theol. lib.* 2. p. 188. 1. *S. Job.* 5. 7. (38) *To.* 5. *Germ. fol.* 141, 144. (39) *See Zuing. Tom.* 2. *ad Luth. lib. de Sacram. fol.* 388; 389. (40) *Hosp. Hist. Sacram. part. ult. fol.* 183. *Lavath. Hist. Sacram.* l. 32.



The Tigurine translation was, in like manner, so distasteful to other Protestants, "that the Elector of Saxony in great anger rejected it, and placed Luther's translation in room thereof." (41)

Beza reproves the translation set forth by Oecolampadius, and the divines of Basil; affirming, "that the Basil translation is in many places wicked, and altogether differing from the mind of the Holy Ghost."

Castalio's translation is also condemned by (42) Beza, as being sacrilegious, wicked, and ethnical; insomuch, that Castalio wrote a special treatise in defence of it: In the preface of which he thus complains:—"Some reject our Latin and French translations of the Bible, not only as unlearned, but also as wicked, and differing in many places from the mind of the Holy Ghost."

That learned Protestant, Molinæus, affirms of Calvin's translation, "that Calvin in his harmony, makes the text of the Gospel to leap up and down; he uses violence to the letter of the Gospel; and besides this, adds to the text." (43)

And touching Beza's translation, which our English especially follow, the same Molinæus charges him, that "he actually changes the text;" giving likewise several instances of his corruptions. Castalio also, "a learned Calvinist," as Osiander says, "and skilful in the tongues," reprehends Beza in a book wholly written against his corruptions; and says further, "I will not note all his errors, for that would require too large a volume." (44)

In short, Bucer and the Osiandrians rise up against Luther for false translations; Luther against Munster; Beza against Castalio; and Castalio against Beza; Calvin against Servetus; Illyricus both against Calvin and Beza. (45) Staphylus and Emserus noted in Luther's Dutch translation of the New Testament only, about one thousand four hundred heretical corruptions. (46) And thus far of the confessed corruptions in foreign Protestant translations.

If you desire a character of our English Protestant versions, pray be pleased to take it from the words of these following Protestants; some of the most zealous and precise of whom, in a certain treatise, entitled, "A Petition directed to his most Excellent Majesty King James the First," complain, "That our translation of the Psalms, comprised in our Book of Common Prayer, doth, in addition, subtraction, and alteration, differ from the truth of the Hebrew in, at least, two hundred places." If two hundred corruptions were found in the Psalms only, and that by Protestants themselves, how many, think you, might be found from the beginning of Genesis, to the end of the Apocalypse, if examined by an impartial and strict examination? And this they made the ground of their scruple, to make use of the Common Prayer; remaining doubtful, "whether a man may, with a safe conscience, subscribe thereto?" Yea, they wrote and published a particular treatise, entitled, "A Defence of the Ministers Reasons for refusal of Subscribing;" the whole argument and scope whereof, is only concerning mis-translating: Yea, the reader may see, in the beginning of the said book, the title of every chapter, twenty-six in all, pointing to the mis-translations there handled in particular. (47) (48)

Mr. Carlile avouches, "that the English translators have depraved the sense, obscured the truth, and deceived the ignorant: That in many places they detort the Scriptures from the right sense, and that they shew themselves to love darkness more than light; falshood more than truth:" Which Doctor Reynold's objecting against the Church of England, Mr. Whitaker had no better answer than to say, "What Mr. Carlile, with some others, has written against some places translated in our Bibles, makes nothing to the purpose; I have not said otherwise, but that some things may be amended." (49)

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(41) *Hospin. in Concord. Discord. fol. 138.* (42) *In Respons. ad Defens. & Respons. Castal. in Test. 1556. in Pref. & in Annot. in Mat. 3. & 4. Luc. 2. Act. 8. & 10. 1 Cor. 1.* (43) *In sua Translat. Nov. Test. Part. 12. fol. 110.* (44) *In Test. Part. 20, 30, 40, 64, 65, 66, 74, 99, & Part. 8, 13, 14, 21, 23.* (45) *In Defens. Trans p. 170.* (46) See Lind. Dub. pag. 84, 85, 96, 98. (47) Petition directed to his Majesty, pag. 75, 76. (48) That Christ descended into Hell, pag. 116, 117, 118, 121, 154. (49) Whitaker's Answer to Dr. Reynolds, pag. 255.

The Ministers of Lincoln diocess could not forbear, in their great zeal, to signify to the King, that the English translation of the Bible, "is a translation that takes away from the text, that adds to the text, and that, sometimes, to the changing or obscuring of the meaning of the Holy Ghost;" calling it yet further, "a translation which is absurd and senseless, perverting, in many places, the meaning of the Holy Ghost." (50)

For which cause, Protestants of tender consciences made great scruple of subscribing thereto: "How shall I," says Mr. Burges, "approve under my hand, a translation which hath so many omissions, many additions, which sometimes obscures, sometimes perverts the sense; being sometimes senseless, sometimes contrary?" (51)

This great evil of corrupting the Scripture, being well considered by Mr. Broughton, one of the most zealous sort of Protestants, obliged him to write an epistle to the Lords of the Council, desiring them with all speed to procure a new translation: "Because," says he, "that which is now in England is full of errors." (52) And in his advertisements of corruptions, he tells the Bishops, "that their public translations of Scriptures into English is such, that it perverts the text of the Old Testament in eight hundred and forty-eight places, and that it causes millions of millions to reject the New Testament, and to run to eternal flames." A most dreadful saying, certainly, for all those who are forced to receive such a translation for their only rule of faith.

King James the First thought the Geneva translation to be the worst of all; and further affirmed, "that in the marginal notes annexed to the Geneva translation, some are very partial, untrue, seditious, &c." (53) Agreeable to this are also these words of Mr. Parkes to Doctor Willet:—"As for the Geneva Bibles, it is to be wished, that either they were purged from those manifold errors which are both in the text and in the margin, or else utterly prohibited."

Now these our Protestant English translations being thus confessedly "corrupt, absurd, senseless, contrary, and perverting the meaning of the Holy Ghost;" had not King James the First just cause to affirm, "that he could never see a Bible well translated into English?" (54) And whether such falsely translated Bibles ought to be imposed upon the ignorant people, and by them received for the very Word of God, and for their only rule of faith, I refer to the judgment of the world; and do freely assert with Doctor Whitaker, a learned Protestant, "that translations are so far only the Word of God, as they faithfully express the meaning of the authentical text." (55)

The English Protestant translations having been thus exclaimed against, and cried down not only by Catholics, but even by the most learned Protestants, (56) as you have seen; it pleased his Majesty, King James the First, to command a review and reformation of those translations which had passed for God's Word in King Edward the Sixth, and Queen Elizabeth's days. (57) Which work was undertaken by the prelatie clergy, not so much, it is to be feared, for the zeal of truth, as appears by their having corrected so very few places, as out of a design of correcting such faults as favoured the more puritanical part of Protestants (Presbyterians) against the usurped authority, pretended episcopacy, ceremonies, and traditions of the prelatie party. For example: The word "Congregation" in their first Bibles, was the usual and only English word they made use of for the Greek and Latin word *ἐκκλησία* *ecclesia*, because then the name of Church was most odious to them; yea, they could not endure to hear any mention of a Church, because of the Catholic Church, which they had forsaken, and which withstood and condemned them. But now, being grown up

(50) See the Abridgment, which the Ministers of Lincoln Diocess delivered to his Majesty, pag. 11, 12, 13. (51) Burges Apol. Sect. 6. and in Covell's Answ. to Burges, pag. 93. (52) See the Triple Cord, pag. 147. (53) See the Conference before the King's Majesty, pag. 46 and 47. Apologies concerning Christ's descent into Hell at Ddd. (54) Conference before his Majesty, pag. 46. (55) Whitaker's Answer to Dr. Reynolds, pag. 235. (56) Dr. Gregory Martin wrote a whole Treatise against them. (57) Bishop Tunstal discovered in Tindal's New Testament only, no less than 2000 corruptions.



up to something (as themselves fancy) like a Church, they resolve in good earnest to take upon them the face, figure, and grandeur of a Church; to censure and excommunicate, yea, and persecute their dissenting brethren; rejecting therefore that humble appellation, which their primitive ancestors were content with, viz. Congregation, they assume the title of Church, the Church of England, to countenance which, they bring the word Church, again into their translations, and banish that their once darling Congregation.

They have also, instead of ordinances, institutions, &c. been pleased in some places to translate traditions; thereby to vindicate several ceremonies of theirs against their Puritanical brethren; as in behalf of their character, they rectified, "ordaining elders, by election."

The word (Image) being so shameful a corruption, they were pleased likewise to correct, and instead thereof to translate (Idol) according to the true Greek and Latin. Yet it appears that this was not amended out of any good design, or love of truth; but either merely out of shame, or however to have it said that they had done something. Seeing they have not corrected it in all places, especially in the Old Testament, *Exod.* 20. where they yet read Image, "Thou shalt not make to thyself any graven image," The word in Hebrew being *Pesel*, the very same that *Sculptile* is in Latin, and signifies in English a graven or carved thing; and in the Greek it is *Eidolon*, (an Idol): So that by this false and wicked practice, they endeavour to discredit the Catholic Religion; and, contrary to their own consciences, and corrections in the New Testament, endeavour to make the people believe, that Image and Idol are the same, and equally forbidden by Scripture, and God's Commandments; and consequently, that Popery is Idolatry, for admitting the due use of images.

They have also corrected that most absurd and shameful corruption (grave); and, as they ought to do, have instead of it translated (Hell) so that now they read, "Thou wilt not leave my soul in Hell; whereas Beza has it, "Thou wilt not leave my carcass in the grave." Yet we see, that this is not out of any sincere intention, or respect to truth neither, because they have but corrected it in some few places, not in all, as you will see hereafter; which they would not do, especially in Genesis, lest they should thereby be forced to admit of *Limbus Patrum*, where Jacob's soul was to descend, when he said, "I will go down to my son into Hell, mourning," &c. And to balance the advantage they think they may have given Catholics where they have corrected it, they have (against Purgatory and *Limbus Patrum*) in another place most grossly corrupted the Text: For whereas the words of our Saviour are, "Quickened in spirit or soul. In the which spirit coming, he preached to them also that were in prison," (58) they translate, "Quickened by the spirit, by which also he went and preached unto the spirits in prison." This was so notorious a corruption, that Dr. Montague, afterwards Bishop of Chichester and Norwich, reprehended Sir Henry Saville for it, to whose care the translating of St. Peter's Epistle was committed; Sir Henry Savil told him plainly, that Dr. Abbot, Archbishop of Canterbury, and Dr. Smith, Bishop of Gloucester, corrupted and altered the translation of this place, which himself had sincerely performed. Note here, by the bye, that if Dr. Abbot's conscience could so lightly suffer him to corrupt the Scripture, his, or his servant Mason's forging the Lambeth-Records, could not possibly cause the least scruple, especially being a thing so highly for their interest and honour.

These are the chiefest faults they have corrected in this their new translation; and with what sinister designs they have amended them, appears visible enough; to wit, either to keep their authority, and gain credit for their new-thought-on episcopal and priestly character and ceremonies against Puritans or Presbyterians; or else, for very shame, urged thereto by the exclamations of Catholics, daily inveighing against such intolerable falsifications. But because they resolved not to correct either all, or the tenth part of the corruptions of the former translation; therefore, fearing their over-seen falsifications would be observed, both by Puritans and Catholics, in their Epistle Dedicatory to the King, they desire his Majesty's protection, for that "On the one side, we shall be traduced, say they, by Popish

persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy truth to be yet more known unto the people whom they desire still to keep in ignorance and darkness : On the other side, we shall be maligned by self-conceited brethren, who run their own ways, &c."

We see how they endeavour here to persuade the king and the world, that Catholics are desirous to conceal the light of the Gospel : Whereas on the contrary, nothing is more obvious, than the daily and indefatigable endeavours of Catholic missionaries and priests, not only in preaching and explaining God's holy word in Europe ; but also in forsaking their own countries and conveniencies, and travelling with great difficulties and dangers by sea and land, into Asia, Africa, America, and the Antipodes, with no other design than to publish the doctrine of Christ, and to discover and manifest the light of the Gospel to Infidels, who are in darkness and ignorance. Nor do any but Catholics stick to the old letter and sense of Scripture, without altering the Text, or rejecting any part thereof, or devising new interpretations ; which certainly cannot demonstrate a desire in them to keep people in ignorance and darkness. Indeed, as for their self-conceited Presbyterian and Fanatic brethren, who run their own ways in translating and interpreting Scripture, we do not excuse them, but only say, that we see no reason why prelaties should reprehend them for a fault, whereof themselves are no less guilty. Do not themselves of the Church of England run their own ways also ; as well as those other Sectaries in translating the Bible ? Do they stick to either the Greek, Latin, or Hebrew Text ? Do they not leap from one language and copy to another ? Accept and reject what they please ? Do they not fancy a sense of their own, every whit as contrary to that of the Catholic and ancient Church, as that of their self-conceited brethren the Presbyterians, and others, is acknowledged to be ? And yet they are neither more learned nor more skilful in the tongues, nor more godly than those they so much condemn and blame.

All heretics that have ever waged war against God's Holy Church, whatever particular weapons they have had, have generally made use of these two, viz. " Misrepresenting and ridiculing the doctrine of God's Church ; " And, " Corrupting and misinterpreting his sacred word, the Holy Scripture : " We find not any since Simon Magus's days, that have ever been more dexterous and skilful in handling these direful arms, than the Heretics of our times.

In the first place, they are so great masters and doctors in misrepresenting, mocking, and deriding religion, that they seem even to have solely devoted themselves to no other profession or place, but "*Cathedræ Irrisorum*," the school or " Chair of the Scorners," as David terms their seat : which the Holy Apostle St. Peter foresaw, when he foretold, that " There should come in the latter days, Illusores, Scoffers, walking after their own Lusts." To whom did this prophecy ever better agree, than to the Heretics of our days, who deride the sacred Scriptures ? " The Author of the Book of Ecclesiastes, says one of them, had neither boots nor spurs, but rid on a long stick, in begging shoes : " Who scoff at the book of Judith : Compare the Maccabees to Robin Hood, and Bevis of Southampton : Call Baruch, a peevish ape of Jeremy : " Count the Epistle to the Hebrew as stubble : And deride St. James's, as an epistle made of straw : Contemn three of the four Gospels. What ridiculing is this of the word of God ! Nor were the first pretended reformers only guilty of this, but the same vein has still continued in the writings, preachings, and teachings of their successors ; a great part of which are nothing but a mere mockery, ridiculing, and misrepresenting of the doctrine of Christ, as is too notorious and visible in the many scurrilous and scornful writings and sermons lately published by several men of no small figure in our English Protestant Church. By which scoffing stratagem, when they cannot laugh the vulgar into a contempt and abhorrence of the Christian religion, they fly to their other weapons, to wit, " Imposing upon the people's weak understanding, by a corrupt, imperfect, and falsely translated Bible." (59)

Tertullian



Tertullian complained thus of the Heretics of his time, *Ista Heresis non recipit quasdam Scripturas*, &c. "These Heretics admit not some books of Scriptures; and those which they do admit, by adding to, and taking from, they pervert to serve their purpose: And if they receive some books, yet they receive them not entirely; or if they receive them entirely, after some sort nevertheless they spoil them by devising divers interpretations. In this case, what will you do, that think yourselves skilful in Scriptures, when that which you defend, the adversary denies; and that which you deny, he defends?" *Et tu quidem nihil perdes nisi vocem de Contentione, nihil consequeris nisi bilem de Blasphematione*: "And you indeed shall lose nothing but words in this contention; nor shall you gain any thing but anger from his blasphemy." How fitly may these words be applied to the pretended reformers of our days! who, when told of their abusing, corrupting, and misinterpreting the Holy Scriptures, are so far from acknowledging their faults, that on the contrary they blush not to defend them. When Mr. Martin in his *Discovery*, told them of their falsifications in the bible, did they thank him for letting them see their mistakes, as indeed men, endued with the spirit of sincerity and honesty would have done? No, they were so far from that, that Fulk, as much as in him lies, endeavours very obstinately to defend them: And Whitaker affirms, that "their translations are well done," Why then were they afterwards corrected? and that all the faults Mr. Martin finds in them are but trifles; demanding what there is in their bibles that can be found fault with, as not translated well and truly?" (60) Such a pertinacious, obstinate, and contentious spirit, are Heretics possessed with, which indeed is the very thing that renders them Heretics; for with such I do not rank those in the list, who, though they have even with their first milk, as I may say, imbibed their errors, and have been educated from their childhood in erroneous opinions, yet do neither pertinaciously adhere to the same, nor obstinately resist the truth, when proposed to them; but, on the contrary, are willing to embrace it.

How many innocent, and well-meaning people, are there in England, who have scarce in all their life-time, ever heard any mention of a Catholic, or Catholic Religion, unless under these monstrous and frightful terms of Idolatry, Superstition, Antichristianism, &c.? How many have ever heard a better character of Catholics, than bloody-minded People, Thirsters after Blood, Worshippers of wooden Gods, Prayers to Stocks and Stones, Idolators, Anti-christs, the Beast in the Revelations, and what not, that may render them more odious than Hell, and more frightful than the Devil himself, and that from the mouths and pens of their teachers, and ministerial guides? It is then to be wondered at, that these so grossly deceived people should entertain a strange prejudice against religion, and a detestation of Catholics?

Whereas, if these blind-folded people were once undeceived, and brought to understand, that all these monstrous scandals are falsly charged upon Catholics; that the Catholic doctrine is so far from idolatry, that it teaches quite the contrary, viz. That whosoever gives God's honour to stocks and stones, as Protestants phrase it, to images, to saints, to angels, or to any creature; yea, to any thing but to God himself, is an idolator, and will be damned for the same; that Catholics are so far from thirsting after the blood of others, that, on the contrary, their doctrine teaches them, not only to love God above all, and their neighbour as themselves, but even to love their enemies. In short, so far different is the Roman Catholic religion from what it is by Protestants represented, that, on the contrary, Faith, Hope, and Charity, are the three divine virtues it teaches us: Prudence, Justice, Fortitude, and Temperance, are the four moral virtues it exhorts us to: Which Christian virtues, when it happens that they are, through human frailty, and the temptations of our three enemies, the world, the Flesh, and the Devil, either wounded or lost; then are we taught to apply ourselves to such divine remedies, as our blessed Saviour Christ has left us in his Church, viz. his Holy Sacraments, by which our spiritual infirmities are cured and repaired. By the sacrament

of Baptism we are taught, that original sin is forgiven, and that the party baptized is regenerated, and born anew unto the mystical body of Christ, of which by baptism he is made a lively member : So likewise by the Sacrament of Penance all our actual sins are forgiven ; the same holy Spirit of God working in this to the forgiveness of actual sin, that wrought before in the Sacrament of baptism to the forgiveness of original sin. We are taught likewise, that by partaking of Christ's very body, and his very blood, in the blessed sacrament of the Eucharist, we by a perfect union dwell in Him, and He in Us ; and that as Himself rose again for our justification, so we, at the day of judgment, shall in him receive a glorious resurrection, and reign with him for all eternity, as glorious members of the same body, whereof himself is the head. It further teaches us, that none but a priest, truly consecrated by the Holy Sacrament of Order, can consecrate and administer the Holy Sacraments.—This is our religion, this is the center it tends to, and the sole end it aims at ; which point, we are further taught, can never be gained but by a true Faith, a firm Hope, and a perfect Charity.

To conclude, if, I say, thousands of well-meaning Protestants understood this, as also that Protestancy itself is nothing else but a mere imposture begun in England, maintained and upheld by the wicked policy of self-interested statesmen ; and still continued by misrepresenting and ridiculing the Catholic religion, by mis-interpreting the holy Scriptures ; yea, by falsifying, abusing, and, as will appear in this following treatise, by most abominably corrupting the sacred word of God: How far would it be from them obstinately and pertinaciously to adhere to the false and erroneous principles, in which they have hitherto been educated ? How willingly would they submit their understandings to the obedience of Faith ? How earnestly would they embrace that rule of Faith, which our blessed Saviour and his Apostles, left us for our guide to salvation ? With what diligence would they bend all their studies, to learn the most wholesome and saving doctrine of God's holy Church ? In fine, if once enlightened with a true Faith, and encouraged with a firm Hope, what zealous endeavours would they not use to acquire such virtues and Christian perfections, as might enflame them with a perfect Charity, which is the very ultimate and highest step to eternal felicity ? To which, may God of his infinite goodness, and tender mercy, through the merits and bitter death and passion of our dear Saviour, Jesus Christ, bring us all. Amen.

THE  
T R U T H  
OF  
Protestant Translations  
OF THE  
B I B L E  
*EXAMINED.*

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**O**UR pretended Reformers, having squared and modelled to themselves a Faith, contrary to the certain and direct rule of apostolical tradition, delivered in God's holy Church, were forced to have recourse to the Scripture, as their only rule of Faith; according to which, the Church of England has, in the sixth of her 39 Articles, declared, "that the Scripture comprehended in the canonical books (*i. e.* so many of them as she thinks fit to call so) of the Old and New Testament, is the rule of Faith so far, that, whatsoever is not read therein, or cannot be proved thereby, is not to be accepted as any point of Faith, or needful to be followed." But finding themselves still at a loss, their new doctrines being so far from being contained in the Holy Scripture, that they were directly opposite to it; they were fain to seek out to themselves many other inventions; amongst which, none was more generally practised, than the corrupting of the Holy Scripture by false and partial translations; by which they endeavoured, right or wrong, to make those sacred volumes speak in favour of their new-invented Faith and Doctrine.

The corruptions of this nature, in the first English Protestant translations, were so many, and so notorious, that Doctor Gregory Martin composed a whole book of them, in which he discovers the fraudulent shifts the translators were fain to make use of, in defence of them. Sometimes they recurred to the Hebrew text; and when that spoke against their new doctrine, then to the Greek; when that favoured them not, to some copy acknowledged by themselves to be corrupted, and of no credit: And when no copy at all could be found out to cloak their corruptions, then must the book or chapter of Scripture contradicting them, be declared apocryphal: And when that cannot be made probable, they fall down-right upon the Prophets and Apostles that wrote them, saying, "That they might, and did err, even after the coming of the Holy Ghost." Thus Luther, accused by Zuinglius for corrupting the Word of God, had no way left to defend his impiety, but by impudently preferring himself, and his own spirit, before that of those who wrote the Holy



Scriptures, saying, "Be it that the Church, Augustine, and other Doctors, also Peter and Paul, yea, an angel from Heaven, teach otherwise, yet is my doctrine such as sets forth God's glory, &c. Peter, the chief of the Apostles, lived and taught (*extra verbum Dei*) besides the Word of God."(1)

And against St. James's mentioning the Sacrament of Extreme Unction: "But though" says he, "this were the epistle of St. James, I would answer, that it is not lawful for an Apostle, by his authority, to institute a Sacrament; this appertains to Christ alone."(2) As though that blessed Apostle would publish a sacrament without warrant from Christ! Our Church of England divines, having unadvisedly put St. James's epistle into the canon, are forced, instead of such an answer, to say, "That the Sacrament of Extreme Unction was yet, in the days of Gregory the Great, unformed." As though the Apostle St. James had spoken he knew not what, when he advised, that the sick should be, by the priests of the Church, "anointed with oil in the name of our Lord."(3)

Nor was this Luther's shift alone; for all Protestants follow their first pretended reformer in this point, being necessitated so to do for the maintenance of their reformatations, and translations, so directly opposite to the known letter of the Scripture.

The Magdeburgians follow Luther, in accusing the Apostles of error, particularly St. Paul, by the persuasion of James.(4)

Brentius also, whom Jewel terms a grave and learned Father, affirms, "That St. Peter, the chief of the Apostles, and also Barnabas, after the Holy Ghost received, together with the Church of Jerusalem, erred."

John Calvin affirms, that "Peter added to the schism of the Church, to the endangering of Christian liberty, and the overthrow of the grace of Christ." And in page 150, he reprehends Peter and Barnabas, and others.(5)

Zanchius mentions some Calvinists in his *Epist. ad Misc.* who said, "If Paul should come to Geneva, and preach the same hour with Calvin, they would leave Paul, and hear Calvin."

And Lavatherus affirms, that "Some of Luther's followers, not the meanest among their doctors, said, they had rather doubt of St. Paul's doctrine, than the doctrine of Luther, or of the confession of Ausburg."(6)

These desperate shifts, being so necessary for warranting their corruptions of Scripture, and maintaining the fallibility of the Church in succeeding ages, for the same reasons which conclude it infallible in the Apostle's time, are applicable to ours, and to every former century; otherwise it must be said, that God's providence and promises were limited to few years, and Himself so partial, that he regards not the necessities of his Church, nor the salvation of any Person that lived after the time of his Disciples; the Church of England could not reject it without contradicting their brethren abroad, and their own principles at home. Therefore Mr. Jewel, in his Defence of the Apology for the Church of England, affirms, that St. Mark mistook Abiathar for Abimelech; and St. Matthew, Hieremias for Zacharias.(7) And Mr. Fulk against the Rhemish Testament, in Galat. 2. fol. 322. charges Peter with error of ignorance against the Gospel.

Doctor Goad, in his four Disputations with F. Campion, affirms, that "St. Peter erred in faith, and that, after the sending down of the Holy Ghost upon them."(8) And Whitaker says, "It is evident, that even after Christ's ascension, and the Holy Ghost's descending upon the Apostles, the whole Church, not only the common sort of Christians, but also even the Apostles themselves, erred in the vocation of the Gentiles, &c. yea, Peter also erred. He furthermore erred in manners, &c. And these were great errors; and yet

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(1) *Vid. Supr. Tom. 5. Wittemb. fol. 290. & in Ep. ad Galat. cap. 1.* (2) *De Capt. Babil. cap. de Extrem. Unct. Tom. 2. Wittemb.* (3) See the second Defence of the Exposition of the Doctrine of the Church of England, &c. (4) *Cent. 1 l. 2. c. 15 col. 58.* (5) *Calvin in Galat. c. 2. v. 14. p. 511.* (6) *Lavater. in Histor. Sacrament. page 18.* (7) Page 361. (8) The second day's Conference.



we see these to have been in the Apostles, even after the Holy Ghost descended upon them.”(9)

Thus these fallible reformers, who, to countenance their corruptions of Scripture, grace their own errors, and authorize their Church’s fallibility, would make the Apostles themselves fallible; but indeed, they need not have gone this bold way to work, for we are satisfied, and can very easily believe their Church to be fallible, their doctrines erroneous, and themselves corrupters of the Scriptures, without being forced to hold, that the Apostles erred.(10)

And truly if, as they say, the Apostles were not only fallible, but taught errors in manners, and matters of faith, after the Holy Ghost’s descending upon them, their writings can be no infallible rule, or, as themselves term it, Perfect Rule of Faith, to direct men to salvation: Which conclusion is so immediately and clearly deduced from this Protestant doctrine, that the supposal and premises once granted, there can be no certainty in the Scripture itself. And indeed, this we see all the pretended reformers aimed at, though they durst not say so much; and we shall in this little tract make it most evidently appear from their intolerable abusing it, how little esteem and slight regard they have for the sacred Scripture; though they make their ignorant flock believe, that, as they have translated it, and delivered it to them, it is the pure and infallible Word of God.



Before I come to particular examples of their falsifications and corruptions, let me advertise the reader, that my intention is to make use only of such English translations, as are common, and well known in England even to this day, as being yet in many men’s hands: To wit, those Bibles printed in the years 1562, 1577, and 1579, in the beginning of Queen Elizabeth’s reign; which I will confront with their last translation made in King James the First’s reign, from the impression printed in London, in the year 1683.

In all which said Bibles,(11) I shall take notice sometimes of one translation, sometimes of another, as every one’s falshood shall give occasion: Neither is it a good defence for the falshood of one, that it is truly translated in another, the reader being deceived by any one, because commonly he reads but one; yea, one of them is a condemnation of the other. And where the English corruptions, here noted, are not to be found in one of the first three Bibles, let the reader look in another of them; for if he find not the falsification in all, he will certainly find it in two, or at least in one of them: And in this case, I advertise the reader to be very circumspect, that he think not, by and by, these are falsly charged, because there may be found perhaps some later edition, wherein the same error we noted, may be corrected; for it is their common and known fashion, not only in their translations of the Bible, but in their other books and writings, to alter and change, add and put out, in their later editions, according as either themselves are ashamed of the former, or their scholars that print them again, dissent or disagree from their masters.

Note also, that though I do not so much charge them with falsifying the Vulgate Latin Bible, which has always been of so great authority in the Church of God, and with all the (12) ancient Fathers, as I do the Greek, which they pretend to translate: I cannot, however, but observe, that as Luther wilfully forsook the Latin text in favour of his heresies and erroneous doctrines; so the rest follow his example even to this day for no other cause in the world, but that it makes against their errors.

For testimony of which, what greater argument can there be than this, that Luther, who before had always read with the Catholic Church, and with all antiquity, these words  
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(9) *Whitaker de Eccles. contr. Bellar. Controvers.* 2. q. 4. p. 223. (10) Protestants, to authorize their own Errors and Fallibility, would make the Apostles themselves erroneous and fallible. (11) Bib. 1562, 77, or 79. (12) See the Preface of the Rheims New Testament.

of St. Paul, "Have not we power to lead about a woman, a sister, as also the rest of the Apostles." (13) And in St. Peter these words, "Labour, that by good works you may make sure your vocation and election." Suddenly after he had, contrary to his profession, taken a wife, as he called her, and preached, that all other votaries might do the same: That "Faith alone justified, and that good works were not necessary to salvation." Immediately, I say, after he fell into these heresies, he began to read and translate the former texts of Scripture accordingly, in this manner:—"Have not we power to lead about a sister, a wife, as the rest of the Apostles?" And, "Labour, that you may make sure your vocation and election," leaving out the other words "by good works." And so do both the Calvinists abroad, and our English Protestants at home, read and translate even to this day, because they hold the self-same errors.

I would gladly know of our English Protestant translators, whether they reject the Vulgate Latin text, so generally liked and approved by all the primitive Fathers, purely out of design to furnish us with a more sincere and simple version into English from the Greek, than they thought they could do from the Vulgate Latin? If so, why not stick close to the Greek copy, which they pretend to translate? but, besides their corrupting of it, fly from it, and have recourse again to the Vulgate Latin, whenever it may seem to make more for their purpose: Whence may be easily gathered, that their pretending to translate the Greek copy was not with any good and candid design, but rather, because they knew it was not so easy a matter for the ignorant to discover their false dealings from it as from the Latin; and also, because they might have the fairer pretence for their turning and winding to and fro from the Greek to the Latin, and then again to the Greek, according as they should judge most advantageous to them. It was also no little part of their design, "to lessen the credit and authority of the Vulgate Latin translation," which had so long, and with so general a consent, been received and approved in the Church of God, and authorized by the General Council of Trent, for the only best, and most authentic text.

Because, therefore, I find they will scarcely be able to justify their rejecting the Latin translation, unless they had dealt more sincerely with the Greek; I have, in this following work, set down the Latin text, as well as the Greek word whereon their corruption depends; yet, where they truly keep to the Greek and Hebrew, which they profess to follow, and which they will have to be the most authentic text, I do not charge them with heretical corruptions.

The left-hand page I have divided into four columns, besides the margin, in which I have noted the book, chapter, and verse. In the first I have set down the text of Scripture from the Vulgate Latin edition, putting the word that their English Bibles have corrupted in a different character; to which I have also added the Greek and Hebrew words, so often as they are, or may be, necessary for the better understanding of the word on which the stress lies in the corrupt translation.

In the second column I have given you the true English text from the Roman Catholic translation, made by the Divines of Rheims and Doway; which is done so faithfully and candidly from the authentic Vulgate Latin copy, that the most carping and critical adversary in the world cannot accuse it of partiality or design, contrary to the very true meaning and interpretation thereof. As for the English of the said Rhemish translation, which is old, and therefore must needs differ much from the more refined English spoken at this day, the reader ought to consider, not only the place where it was written, but also the time since which the translation was made, and then he will find the less fault with it. For my part, because I have referred my reader to the said translation made at Rheims, I have not altered

(13) 1 Cor. 9. v. 5. *Mulierem Sororem.* 2 Pet. 1 ver. 10. *Ut per bona opera certam vestram vocationem & Electionem faciatis.*



tered one syllable of the English, though indeed I might in some places have made the word more agreeable to the language of our times.

In the third column you have the corruption, and false translation, from those Bibles that were set forth in English at the beginning of that most miserable revolt and apostacy from the Catholic Church, viz. from that Bible which was translated in King Edward the sixth's time, and reprinted in the year 1562, and from the two next impressions, made *Anno* 1577, and 1579. All which were authorized in the beginning of Queen Elizabeth's reign, when the Church of England began to get footing, and to exercise dominion over her Fellow-Sectaries, as well as to tyrannize over Catholics: Whence it cannot be denied, but those Bibles were wholly agreeable to the Principles and Doctrine of the said Church of England in those days, however they pretend at this day to correct or alter them.

In the fourth Column, you find one of the last impressions of their Protestant Bible, viz. That printed in London by the Assigns of John Bill, deceased, and by Henry Hills and Thomas Newcomb, Printers to the King's Most Excellent Majesty, *Anno Dom.* 1683. In which Bible, wherever I find them to have corrected and amended the place corrupted in their former translations, I have put down the word "corrected;" but where the falsification is not yet rectified, I have set down likewise the corruption: And that indeed is in most places, yea, and in some two or three places, they have made it rather worse than better: And this indeed gives me great reason to suspect, that in those few places, where the errors of the former false translations have been corrected in the latter, it has not always been the effect of plain dealing and sincerity; for if such candid intention of amending former faults had every where prevailed with them, they would not in any place have made it worse, but would also have corrected all the rest, as well as one or two, that are not now so much to their purpose, as they were at their first rising.

In the right-hand page of this Treatise, I have set down the motives and inducements, that, as we may reasonably presume, prompted them to corrupt and falsify the Sacred Text, with some short arguments here and there against their unwarrantable proceedings.

All which I have contrived in as short and compendious a method as I possibly could, knowing that there are many, who are either not able, or at least not willing to go to the price of a great Volume. And because my desire is to be beneficial to all, I have accommodated it not only to the purse of the poorest, but also, as near as possible, to the capacity of the most ignorant; for which reasons also, I have passed by a great many learned arguments brought by my Author, Dr. Martin, from the significations, etymologies, derivations, uses, &c. of the Greek and Hebrew words, as also from the comparing of places corrupted, with other places rightly translated from the same word, in the same translation; with several other things, whereby he largely confutes their insincere and disingenuous proceedings: These I say, I have omitted, not only for brevity sake, but also as things that could not be of any great benefit to the simple and unlearned Reader.

As for others more learned, I will refer them to the Work itself, that I have made use of through this whole Treatise, viz. To that most elaborate and learned Work of Mr. Gregory Martin, entitled, a "Discovery of the Manifold Corruptions of the Holy Scriptures," &c. printed at Rheims, *Anno* 1582, which is not hard to be found.

Have we not great cause to believe, that our Protestant Divines do obstinately teach contrary to their own consciences? For, besides their having been reproved, without amendment, for their impious handling the Holy Scripture, if their learning be so profound and bottomless, as themselves proudly boast in all their works, we cannot but conclude, that they must needs both see their errors, and know the truth. And therefore, though we cannot always cry out to them, and their followers, "the blind lead the blind," yet, which is alas! a thousand times more miserable, we may justly exclaim, "those who see, lead the blind, till with themselves, they fall into the ditch."

As nothing has ever been worse resented by such as forsake God's Holy Church, than to hear themselves branded with the general Title of Heretics; so nothing has been ever more common among Catholics, than justly to stigmatize such with the same infamous character. I am not ignorant, how ill the Protestants of our days resent this term, and therefore do avoid, as much as the nature of this work will permit, giving them the least disgust by this horrid appellation: Nevertheless I must needs give them to understand, that the nature of the Holy Scripture is such, that whosoever do voluntarily corrupt and pervert it, to maintain their own erroneous Doctrines, cannot lightly be characterized by a less infamous title, than that of Heretics; and their false versions, by the title of heretical Translations, under which denomination I have placed these following corruptions.

Notwithstanding, I would have the Protestant Reader to take notice, that I neither name nor judge all to be Heretics, as is hinted in my Preface, who hold errors contradictory to God's Church, but such as pertinaciously persist in their errors.

So proper and essential is Pertinacity to the nature of Heresy, that if a man should hold or believe ever so many false opinions against the truth of Christian Faith, but yet not with Obstinacy and Pertinacity, he should err, but not be an Heretic. Saint Augustine asserting, that "if any do defend their opinions, though false and perverse, with no obstinate animosity, but rather with all solicitude seek the truth, and are ready to be corrected when they find the same, these men are not to be accounted Heretics, because they have not any election of their own that contradicts the Doctrine of the Church." (14) And in another place, against the Donatists, "Let us," says he, "suppose some man to hold that of Christ at this day, which the Heretic Photinus did, to wit, that Christ was only Man, and not God, and that he should think this to be the Catholic Faith; I will not say that he is an Heretic, unless when the Doctrine of the Church is made manifest unto him, he will rather chuse to hold that which he held before, than yield thereunto." (15)

Again, "those," says he, "who in the Church of Christ hold infectious and perverse Doctrine, if when they are corrected for it, they resist stubbornly, and will not amend their pestilent and deadly persuasions, but persist to defend the same, these men are made Heretics:" (16) By all which places of St. Augustine, we see, that error without pertinacity, and obstinacy against God's Church is no Heresy. It would be well, therefore, if Protestants, in reading Catholic books, would endeavour rather to inform themselves of the truth of Catholic Doctrine, and humbly embrace the same, than to suffer that prejudice against Religion, in which they have unhappily been educated, so strongly to bias them, as to turn them from men barely educated in error, to obstinate Heretics; such as the more to harden their own hearts, by how much the more clearly the Doctrine of God's Holy Church is demonstrated to them. When the true Faith is once made known to men, ignorance can no longer secure them from that eternal punishment to which Heresy undoubtedly hurries them: St. Paul, in his Epistle to Titus, affirming, that "a man that is an Heretic, after the first and second admonition, is subverted, and sinneth, being condemned of his own judgment." (17)

Whatever may be said, therefore, to excuse the ignorant, and such as are not obstinate, from that ignominious character; yet as for others, especially the Leaders of these misguided people, they will scarcely be able to free themselves either from it, or escape the punishment due to such, so long as they thus wilfully demonstrate their pertinacity, not only in their obstinately defending their erroneous doctrines in their disputes, sermons, and writings; but even in corrupting the Word of God, to force that sacred book to defend the same, and compel that divine volume to speak against such points of Catholic Doctrine as themselves are pleased to deny.

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(14) *S. Aug. Ep.* 162. (15) *Lib. 4. contr. Donat. c.* 6. (16) *De Civit. Dei lib.* 18. *c.* 51. (17) *Titus, cap.* 3. *ver.* 10.



In what can an heretical intention more evidently appear, than in falsely translating and corrupting the Holy Bible, against the Catholic Church, and such Doctrines as it has by an uninterrupted tradition, brought down to us from the Apostles? As for example:

Against the Holy Sacrifice of the Altar.....	1
Against the Real Presence of Christ's Body and Blood in the Eucharist.....	2
Against Priests, and the Power of Priesthood.....	3
Against the Authority of Bishops.....	4
Against the sacred Altar on which Christ's Body and Blood is offered.....	5
Against the Sacrament of Baptism.....	6
Against the Sacrament of Penance, and Confession of Sins.....	7
Against the Sacrament of Marriage.....	8
Against Intercession of Saints.....	9
Against sacred Images.....	10
Against Purgatory, Limbus Patrum, and Christ's Descent into Hell.....	11
Against Justification, and the possibility of keeping God's Commandments....	12
Against meritorious Works, and the Reward due to the same.....	13
Against Free Will.....	14
Against true inherent Justice, and in defence of their own Doctrine, that } Faith alone is sufficient for Salvation.....	15
Against Apostolical Traditions.....	16

Yea, against several other Doctrines of God's Holy Church, and in defence of divers strange opinions of their own, which the Reader will find taken notice of in this Treatise: All which, when the unprejudiced and well-meaning Protestant Reader has considered, I am confident he will be struck with amazement, and even terrified to look upon such abominable corruptions!

Doubtless the generality of Protestants have hitherto been ignorant, and more is the pity, of this ill-handling of the Bible by their Translators: Nor have, I am confident, their ministerial guides ever yet dealt so ingenuously by them, as to tell them that such and such a text of Scripture is translated thus and thus, contrary to the true Greek, Hebrew, or ancient Latin copies on purpose, and to the only intent, to make it speak against such and such points of Catholic Doctrine, and in favour of this or that new opinion of their own.

Does it appear to be done by negligence, ignorance, or mistake, as perhaps they would be willing to have the Reader believe, or rather designedly and wilfully, when what they in some places translate truly, in places of controversy, between them and us, they grossly falsify, in favour of their errors?

Is it not a certain argument of a wilful corruption, where they deviate from that text, and ancient reading, which has been used by all the Fathers; and instead thereof, to make the exposition or commentary of some one Doctor, the very text of Scripture itself?

So also when in their translations they fly from the Hebrew or Greek to the Vulgate Latin, where those originals make against them, or not so much for their purpose, it is a manifest sign of wilful partiality: And this they frequently do.

What is it else but wilful partiality, when in words of ambiguous and divers significations, they will have it signify here or there, as pleases themselves? So that in this place it must signify thus, in that place, not thus; as Beza, and one of their English Bibles, for example, urge the Greek word *γυναικα* to signify wife, and not to signify wife, both against the virginity and chastity of Priests.

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What is it but a voluntary and designed contrivance, when in a case that makes for them, they strain the very original signification of the word; and in the contrary case, neglect it altogether? Yet this they do.

That their corruptions are voluntary and designedly done, is evident in such places where passives are turned into actives, and actives into passives; where participles are made to disagree in case from their substantives; where solœcisms are imagined when the construction is most agreeable; and errors pretended to creep out of the margin into the text: But Beza made use of all these, and more such like quirks.

Another note of wilful corruption is, when they do not translate alike such words as are of like form and force: Example—if *Ulcerosus* be read full of Sores, why must not *Gratiosa* be translated full of Grace?

When the words, Images, Shrines, Procession, Devotions, Excommunications, &c. are used in ill part, where they are not in the original text; and the words, Hymns, Grace, Mystery, Sacrament, Church, Altar, Priest, Catholic, Justification, Tradition, &c. avoided and suppressed, where they are in the original, as if no such words were in the text: Is it not an apparent token of design, and that it is done purposely to disgrace or suppress the said things and speeches?

Though Beza and Whitaker made it a good rule to translate according to the usual signification, and not the original derivation of words; yet, contrary to this rule, they translate *Idolum*, an Image; *Preshbyter*, an Elder; *Diaconus*, a Minister; *Episcopus*, an Overseer, &c. Who sees not therefore but this is wilful partiality?

If where the Apostle names a Pagan Idolator, and a Christian Idolator, by one and the same Greek word, in one and the same meaning; and they translate the Pagan, (Idolator) and the Christian (Worshipper of Images) by two distinct words, and in two divers meanings, it must needs be wilfully done.

Nor does it appear to be less designedly done, to translate one and the same Greek word *παράδοσις* Tradition, whensoever it may be taken for evil Traditions; and never so, when it is spoken of good and Apostolical Traditions.

So likewise when they foist into their translation the word Tradition, taken in ill part, where it is not in the Greek; and omit it where it is in the Greek, when taken in good part; it is certainly a most wilful corruption.

At their first revolt, when none were noted for Schismatics and Heretics but themselves, they translated Division and Sect, instead of Schism and Heresy; and for Heretic, translated an Author of Sects: This cannot be excused for voluntary corruption.

But why should I multiply examples, when it is evident from their own confessions and acknowledgments? For instance, concerning *μετανοεῖν*, which the Vulgate Latin and Erasmus translate *Agite Penitentiam*, “do penance:” “This interpretation,” says Beza, “I refuse for many causes; but for this especially, that many ignorant persons have taken hereby an occasion of the false opinions of Satisfaction, wherewith the Church is troubled at this day.”

Many other ways there are, to make most certain proofs of their wilfulness; as when the translation is framed according to their false and heretical commentary; and when they will avouch their translations out of prophane writers, as Homer, Plutarch, Pliny, Tully, Virgil, and Terence, and reject the ecclesiastical use of words in the Scriptures and Fathers; which is Beza’s usual custom, whom our English Translators follow. But to note all their marks were too tedious a work, neither is it in this place necessary: These are sufficient to satisfy the impartial Reader, that all those corruptions and falsifications were not committed either through negligence, ignorance, oversight, or mistake, as perhaps they will be glad to pretend; but designedly, wilfully, and with a malicious purpose and intention, to disgrace, dishonour, condemn, and suppress the Church’s Catholic and Apostolic Doctrines and Principles; and to favour, defend, and bolster up their own new-devised errors,



errors, and monstrous opinions. And Beza is not far from confessing thus much, when against Castalio he thus complains: "The matter," says he, "is now come to this point, that the Translators of Scripture out of the Greek into Latin, or into any other tongue, think that they may lawfully do any thing in translating; whom if a man reprehend, he shall be answered by and by, that they do the office of a Translator, not who translates word for word, but who expresses the sense: So it comes to pass, that whilst every man will rather freely follow his own judgment, than be a religious interpreter of the Holy Ghost, he rather perverts many things, than translates them." This is spoken well enough, if he had done accordingly. But, doing quite the contrary, is he not a dissembling Hypocrite in so saying; and a wilful Heretic in so doing?

Our quarrel with Protestant Translators is not for trivial or slight faults, or for such verbal differences, or little escapes as may happen through the scarcely unavoidable mistakes of the Transcribers or Printers: No! we accuse them of wilfully corrupting and falsifying the Sacred Text, against points of Faith and Morals. (18)

We deny not but several immaterial faults and depravations may enter into a translation, nor do we pretend that the Vulgate itself was free from such, before the correction of Sixtus V. and Clement VIII. which, through the mistakes of Printers, and, before printing, of Transcribers, happened to several copies: So that a great many verbal differences, and lesser faults, were, by learned men, discovered in different copies: Not that any material corruption in points of Faith were found in all copies; for such God Almighty's Providence, as Protestants themselves confess, would never suffer to enter: And indeed these lesser depravations are not easily avoided, especially after several transcriptions of copies and impressions from the original, as we daily see in other books.

To amend and rectify such, the Church (as you may read in the Preface to the Sixtine Edition) has used the greatest industry imaginable. Pope Pius IV. caused not only the original languages, but other copies to be carefully examined: Pius V. prosecuted that laborious work; and by Sixtus V. it was finished, who commanded it to be put to press, as appears by his Bull, which begins, "*Eternus ille Cælestium, &c.*" Anno. 1585. Yet, notwithstanding the Bull prefixt before his Bible, then printed, the same Pope Sixtus, as is seen in the Preface, made Anno 1592, after diligent examination, found that no few faults slipt into his impression, by the negligence of the Printers: And therefore, *Censuit atque Decrevit*, he both judged and decreed to have the whole work examined and reprinted; but that second correction being prevented by his death, was, after the very short reign of three other Popes, undertaken, and happily finished by his successor Clement VIII. answerable to the desire and absolute intention of his predecessor, Sixtus: Whence it is that the Vulgate, now extant, is called the correction of Sixtus, because this vigilant Pope, notwithstanding the endeavours of his two predecessors, is said to have begun it, which was, according to his desire, recognized and perfected by Clement VIII. and therefore is not undeservedly called also the Clementine Bible: So that Pope Sixtus's Bible, after Clement's recognition, is now read in the Church, as authentic, true Scripture, and is the very best corrected copy of the Latin Vulgate.

And whereas Pope Sixtus's Bull enjoined that his Bible be read in all Churches, without the least alteration; yet this injunction supposed the Interpreters and Printers to have done exactly their duty every way, which was found wanting upon a second review of the whole work. Such commands and injunctions therefore, where new difficulties arise, not thought of before, are not like definitions of Faith, unalterable; but may and ought to be changed according to the Legislator's prudence. What I say here is indisputable; for how could

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(18) See a Book entitled, Reason and Religion, cap. 8. where the Sixtine and Clementine Bibles are more fully treated of.

Pope Sixtus, after a sight of such faults as caused him to intend another impression, injoin no alteration, when he desired one, which his successor did for him? So that if Pope Sixtus had lived longer, he would as well have changed the Breve, as amended his impression.

And whereas there were sundry different lections of the Vulgate Latin, before the said correction of Sixtus and Clement, the worthy Doctors of Lovain, with an immense labour, placed in the margin of their Bible these different lections of Scripture; not determining which reading was best, or to be preferred before others; as knowing well, that the decision of such cause belongs to the public judicature and authority of the Church. Pope Clement therefore, omitting no human diligence, compared lection with lection; and after maturely weighing all, preferred that which was most agreeable to the ancient copies, a thing necessary to be done for the procuring one uniform lection of Scripture in the Church, approved of by the see Apostolic. And from this arises that villainous calumny and open slander of Doctor Stillingfleet; who affirms, that "the Pope took where he pleased the marginal annotations in the Lovain Bible, and inserted them into the text:" Whereas, I say, he took not the annotations or commentaries of the Lovain Doctors, but the different readings of Scripture found in several copies.

Mr. James makes a great deal of noise about his impertinent comparisons between these two editions, and that of Lovain: Yet among all his Differences, he finds not one contrariety in any material point of Faith or Morals: And as for other Differences, such as touch not Faith and Religion, arising from the expressions, being longer or shorter, less clear in the one, and more significant in the other: or happening through the negligence of Printers, they give him no manner of ground for his vain cavils; especially seeing, I say, the Lovain Bible gave the different readings, without determining which was to be preferred; and what Faults were slipt into the Sixtine edition were by him observed, and a second correction designed; which in the Clementine edition was perfected, and one uniform reading approved of.

Against Thomas James's comparisons, read the learned James Gretser, who sufficiently discovers his untruths, with a "*Mentio tertio Thomas James decem milia verborum,*" &c. after which, judge whether he hits every thing he says; and whether the Vulgate Latin is to be corrected by the Lovain Annotations, or these by the Vulgate, if any thing were amiss in either? In fine, whether, if Mr. James's pretended differences arise from comparing all with the Hebrew, Greek, and Chaldee, must we needs suppose him to know the last energy and force of every Hebrew, Greek, or Chaldee word, when there is a controversy, better than the Authors of the Lovain, and Correctors of the Vulgate Latin, the Sixtine-Clementine edition. Again, let us demand of him, whether all his differences imply any material alteration in Faith or Morals, or introduce any notable error, contrary to God's revealed verities? Or are they not rather mere verbal differences, grounded on the obscure signification of original words? In fine, if he, or any for him, plead any material alteration, let them name any authentic copy, either original or translation; by the indisputable integrity whereof these supposed Errors may be cancelled, and God's pure revealed verities put in their place. But to do this, after such immense labour and diligence used in the correction of the Vulgate, will prove a desperate impossibility. (19)

Indeed Mr. James might have just cause to exclaim, if he had found in these Bibles such corruptions as the Protestant Apostle, Martin Luther, wilfully makes in his translations: As when he adds the word "alone" to the text, to maintain his heresy of "Faith alone justifying;" (20) and omits that verse, "But if you do not forgive, neither will your Father, which is in Heaven, forgive your sins." (21) He also omits these words, "That you abstain from fornication:" (22) And because the word Trinity sounded coldly with him,

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(19) See the Preface to Sixtus V. Edit. Antwerp, 1599. And Bib. Max. Sect. 19, 20. Serarius, c. 19. (20) Rom. 3. 28. (21) Mark 11. 26. (22) 1 Thes. 5. 3.



he left out this sentence, which is the only text in the Bible that can be brought to prove that great Mystery, "There are Three who bear record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One." (23) Or if Mr. James had found such gross corruptions as that of Zuinglius, when instead of our blessed Saviour's positive words, "This is my Body," he translates, "This is a sign of my Body," to avoid the Doctrine of the Real Presence, or such as are hereafter discovered in Protestant English translations: If, I say, he had met with such wilful and abominable corruption: as these, he might have had good cause of complaint; but seeing the most he can make of all his painful comparisons comes but to this, viz. that he notes such Faults, as Sixtus himself observed, after the impression was finished, and as Clement rectified: I think he might have better employed his time in correcting the gross and most intolerable corruptions of the Protestant translation, than to have busied himself about so unnecessary a work: But there are a certain sort of men, that had rather employ themselves in discovering imaginary notes in their neighbour's eyes, than in clearing their own from real beams.

To conclude this point, no man can be certainly assured of the true Scripture, unless he first come to a certainty of a true Church, independently of Scripture: Find out therefore the true Church, and we know, by the authority of our undoubted testimony, the true Scripture; for the infallible testimony of the Church is absolutely necessary for assuring us of an authentic Scripture. And this I cannot see how Protestants can deny, especially when they seriously consider, that in matters of Religion, it must needs be an unreasonable thing to endeavour to oblige any man to be tried by the Scriptures of a false Religion: For who can in prudence require of a Christian to stand in debates of Religion to the decisions of the Scripture of the Turks, "the Alcoran?" Doubtless, therefore, when men appeal to Scripture for determining religious differences, their intention is to appeal to such Scriptures, and such alone; and to all such as are admitted by the true Church: And how can we know what Scriptures are admitted by the true Church, unless we know which is the true Church?" (24)

So likewise, touching the exposition of Scripture, without doubt, when Protestants fly to Scriptures for their Rule, whereby to square their Religion, and to decide debates between them and their Adversaries, they appeal to Scriptures as rightly understood: For who would be tried by Scriptures understood in a wrong sense? Now when contests arise between them and others of different judgments concerning the right meaning of it; certainly they will not deny, but the judge to decide this debate must appertain to the true Religion: For what Christian will apply himself to a Turk or Jew to decide matters belonging to Christianity? Or who would go to an Atheist to determine matters of Religion?

In like manner, when they are forced to have recourse to the private spirit in religious matters, doubtless they design not to appeal to the private spirit of an Atheist, a Jew, or an Heretic, but to the private spirit of such as are of the true Religion: And is it possible for them to know certainly who are members of the true Church? Or what appertain to the true Religion, unless they be certainly informed "which is the true Church?" So that, I say, no man can be certainly assured which or what books, or how much is true Scripture; or of the right sense and true meaning of Scripture, unless he first come to a certainty of the true Church. And of this opinion was the great St. Augustine, when he declared,

(23) John 5. 7. (24) We must of necessity know the true Church, before we be certain either which is true Scripture, or which is the true sense of Scripture; or by what spirit it is to be expounded. And whether that Church, which has continued visible in the World from Christ's time till this day, or that which was never known or heard of in the World till 1500 years after our Saviour, is the true Church, let the World judge.

## 28 OF BOOKS REJECTED BY PROTESTANTS FOR APOCHRYPHAL.

declared, that "he would not believe the Gospel, if it was not that the authority of the Catholic Church moved him to it?" *Esse vero Evangelio non credidem, nisi me Ecclesie Catholice commoveret auctoritas.* (25)

### OF THE CANONICAL BOOKS OF SCRIPTURE.

THE Catholic Church "setting this always before her eyes, that, errors being removed, the very purity of the Gospel may be preserved in the Church; which being promised before by the Prophets, in the Holy Scriptures, our Lord Jesus Christ, the Son of God, first published with his own mouth, and afterwards commanded to be preached to every creature, by the Apostles, as the fountain of all the wholesome truth, and moral discipline contained in the written Books, and in the Traditions not written, &c. following the example of the orthodox Fathers, and affected with similar piety and reverence; doth receive and honour all the books both of the Old and New Testament, seeing one God is the author of both," &c. (1) These are the words of the sacred Council of Trent; which further ordained, that the table, or catalogue, of the canonical Books should be joined to this decree, lest doubt might arise to any, which books they are that are received by the Council. They are these following, viz.

#### Of the Old Testament.

**F**IVE books of Moses; that is, Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Joshua, Judges, Ruth.

Four of the Kings.

Two of Paralipomenon.

The first and second of Esdras, which is called Nehemias.

Tobias, Judith, Hester, Job, David's Psalter of 150 Psalms, Proverbs, Ecclesiastes, Canticles, Wisdom, Ecclesiasticus, Isaias, Hieremias, with Baruch, Ezechiel, Daniel.

Twelve lesser Prophets; that is, Osea, Joel, Amos, Abdias, Jonas, Michæas, Nahum, Abacuc, Sophonias, Aggeus, Zacharias, Malachias.

The first and second of the Machabees.

#### Of the New Testament.

**F**OUR Gospels, according to St. Matthew, St. Mark, St. Luke, and St. John.

The Acts of the Apostles, written by St. Luke the Evangelist.

Fourteen Epistles of St. Paul, viz. to the Romans, two to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to the Thessalonians, two to Timothy, to Titus, to Philemon, to the Hebrews.

Two of St. Peter the Apostle.

Three of St. John the Apostle.

One of St. James the Apostle.

One of St. Jude the Apostle.

And the Apocalypse of St. John the Apostle.

To which Catalogue of Sacred Books is adjoined this decree:

"But if any Man shall not receive for Sacred and Canonical these whole Books, with all their parts, as they are accustomed to be read in the Catholic Church, and as they are in the old Vulgate Latin edition, &c. Be he Anathema."

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(25) S. Aug. lib. contr. Epist. Manich. cap. 5. (1) Concil. Trident. Sess. 4. Decret. de Canonicis Scripturis. Mark. c. ult.

The third Council of Carthage, after having decreed, that nothing should be read in the Church under the name of Divine Scriptures, but canonical Scriptures, says, "That the canonical Scriptures are Genesis, Exodus, &c." (2) so reckoning up all the very same Books, and making particularly the same catalogue of them, with this recited out of the Council of Trent. St. Augustine, who was present at, and subscribed to, this Council, also numbers the same Books as above. (3)

Notwithstanding which, several of the said books are by the Protestants rejected as Apochryphal: Their reasons are, because they are not in the Jewish Canon, and were not accepted for canonical in the primitive Church; reasons by which they might reject a great many more, if it pleased them: But, indeed, the chief cause is, that some things in these books are so manifestly against their Opinions, that they have no other answer but to reject their Authority, as appears very plainly from those words of Mr. Whitaker: "We pass not," says he, "for that Raphael mentioned in Tobit, neither acknowledge we these seven Angels whereof he makes mention; all that differs much from Canonical Scripture, which is reported of that Raphael, and savours of, I know not what, Superstition. Neither will I believe Free Will, although the book of Ecclesiasticus confirms it an hundred times." (4) This denying of books to be Canonical, because the Jews received them not, was also an old heretical shift, noted and refuted by St. Augustine, touching the book of Wisdom; (5) which some in his time refused, because it convinced their errors: But must it pass for a sufficient reason amongst Christians to deny such books, because they are not in the Canon of the Jews? Who sees not that the Canon of the Church of Christ is of more authority with all true Christians, than that of the Jews? For a "Canon is an assured Rule, and warrant of Direction, whereby (says St. Augustine) the infirmity of our defect in knowledge is guided, and by which Rule other books are known to be God's Word:" His reason is, "Because we have no other assurance that the books of Moses, the four Gospels, and other Books, are the true Word of God, but by the Canon of the Church." (6) Whereupon the same great Doctor uttered that famous Saying, "I would not believe the Gospel, except the Authority of the Catholic Church moved me thereto."

And, that these books which the Protestants reject, are by the Church numbered in the sacred Canon, may be seen above: However, to speak of them in particular, in their order,

### The Book of TOBIAS

**I**S by St. Cyprian, "*de Oratione Dominica*," alledged as divine Scripture, to prove that prayer is good with fasting and alms. St. Ambrose calls this book by the common name of Scripture, saying, "He will briefly gather the virtues of Tobias, which the Scripture in an historical manner lays forth at large;" (7) calling also this history Prophetical, and Tobias a Prophet: And in another place he alledges this book as he does other holy Scriptures, to prove that the virtues of God's Servants far excel the moral Philosophers. (8) St. Augustine made a special sermon of Tobias, as he did of Job. (9) St. Chrysostom alledges it as Scripture, denouncing a curse against the contemners of it. (10) St. Gregory also alledges it as holy Scripture. (11) St. Bede expounds this whole book mystically, as he does other holy Scriptures. St. Hierom translated it out of the Chaldee language, "judging it more meet to displease the Pharisaical Jews, who reject it, than not to satisfy the will

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of

(2) 3 Concil. Carthag. Can. 47. (3) Vid. Doctr. Christian. Lib. 2. c. 8. (4) Whit. Contra Camp. p. 17. (5) S. Aug. lib. de Prædest. Sanct. c. 14. (6) S. Aug. lib. 11. c. 5. contra Faustum & lib. 2. c. 32. contra Cresconium. (7) S. Amb. lib. de Tobia. c. 1. (8) Lib. 3. Offic. c. 14. (9) S. Aug. Serm. 226. de Tem. (10) S. Chrysost. Hom. 15. ad Heb. (11) S. Greg. part. 3. Pastor, sura admon. 21.



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of holy Bishops, urging to have it." *Ep. ad Chromat. & Heliodorum. To. 3.* In fine, St. Augustine tells us the cause of its being written in these words—"The servant of God, holy Tobias, is given to us after the Law, for an example, that we might know how to practise the things which we read. And if temptations come upon us, not to depart from the fear of God, nor expect help from any other but from Him."

### Of the Book of JUDITH.

**T**HIS book was by Origen, Tertullian, and other Fathers, whom St. Hilary cites, held for canonical, before the first general Council of Nice; yet St. Hierom supposed it not so, till such time as he found that the said sacred Council reckoned it in the number of canonical Scriptures; after which he so esteemed it, that he not only translated it out of the Chaldee tongue, wherein it was first written, but also as occasion required, cited the same as divine Scripture, and sufficient to convince matters of Faith in Controversy, numbering it with other Scriptures, whereof none doubts, saying, "Ruth, Hester, Judith, were of so great renown, that they gave names to the sacred Volumes." (12) St. Ambrose, St. Augustine, St. Chrysostom, and many other Holy Fathers, account it for canonical Scripture.

### Part of the Book of HESTER.

**B**Y the Councils of Laodicea and Carthage, this book was declared Canonical; and by most of the ancient Fathers esteemed as divine Scripture; only two or three, before the said Councils, doubted of its Authority. And though St. Hierom in his time, found not certain parts thereof in the Hebrew, yet in the Greek he found all the sixteen chapters contained in ten: And it is not improbable that these parcels were sometime in the Hebrew, as divers whole books which are now lost. But whether they ever were so or not, the Church of Christ accounts the whole book of infallible authority, reading as well these parts, as the rest in her public office. (13)

### Of the Books of WISDOM.

**I**T is granted, that several of the ancient Fathers would not urge these books of Wisdom, and others, in their writings against the Jews, not that themselves doubted of their authority; but because they knew that they would be rejected by the Jews as not Canonical: And so St. Hierom, with respect to the Jews, said these books were not canonical; nevertheless, he often alledged testimonies out of them, as from other divine Scriptures; sometimes with this parenthesis, *Si cui tamen placet librum recipere*, in cap. 8. and 12. Zachariæ: But in his latter writings absolutely without any such restriction, as in cap. 1. and 56. Isaïæ, and in 18. Jeremiæ; where he professes to alledge none but canonical Scripture. (14) As for the other ancient Fathers, namely, St. Irenæus, St. Clement of Alexandria, Origen, St. Athanasius, St. Basil, St. Gregory Nazianzen, St. Gregory Nyssen, St. Epiphanius, St. Cyril of Alexandria, St. Chrysostom, St. Ambrose, &c. they make no doubt at all of their being canonical Scripture, as appears by their express terms, "Divine Scripture, Divine Word, Sacred Letters, Prophetical Saying, the Holy Ghost saith, and the like." And St. Augustine affirms, that, "The sentence of the books of Wisdom ought not to be re-

jected

(12) See the Argument in the Book of Judith in the Doway Bible, *Tom. 1.* (13) Vide Doway Bible, *Tom. 1.*  
(14) Vide Doway Bible, *Tom. 2. And. Judæc. Corr. Tom. 1. Thesau. li. 6. Art. 9.*

jected by certain, inclining to Pelagianism, which has so long been publicly read in the Church of Christ, and received by all Christians, Bishops, and others, even to the last of the Laity, Penitents, and Catechumens, *cum veneratione Divinæ Authoritatis*, with veneration of divine authory? Which also the excellent writers, next to the Apostles' times, alledging for witness, *nihil se adhibere nisi divinum testimonium crediderunt*, thought they alledged nothing but Divine Testimony.(15)

## OF ECCLESIASTICUS.

**W**HAT has been said of the foregoing book, may be said also of this. The Holy Fathers above named, and several others, as St. Cyprian, *de opere & elemosyna*, St. Gregory the Great, *in Psal. 50.* It is also reckoned for Canonical by the third Council of Carthage, and by St. Augustine, *n lib. 2. c. 8. Doct. Christian. & lib. 17. c. 20. Civit. Dei.*

## OF BARUCH, with the Epistle of JEREMY.

**M**ANY of the ancient Fathers supposed this Prophecy to be Jeremiah's, though none of them doubted but Baruch his Scribe was the writer of it; not but that the Holy Ghost directed him in it: And therefore, by the Fathers and Councils, it has ever been accepted as Divine Scripture. The Council of Laodicea, in the last Canon, expressly names Baruch, Lamentations, and Jeremiah's Epistle.(16) St. Hierom testifies, that he found it in the Vulgate Latin edition, and that it contains many things of Christ, and the latter times; though because he found it not in the Hebrew, nor in the Jewish Canon, he urges it not against them.(17) It is by the Councils of Florence and Trent expressly defined to be canonical Scripture.

## OF the Song of the THREE CHILDREN, the IDOL, BELL and DRAGON, with the Story of SUSANNA.

**I**T is no just exception against these, and other parts of Holy Scripture of the Old Testament, to say, they are not in the Hebrew edition, being otherwise accepted for Canonical by the Catholic Church: And further, it is very probable that these parcels were sometime either in the Hebrew or Chaldee; in which two languages, part in one, and part in the other, the rest of the book of Daniel was written; for from whence could the Septuagint, Theodotion, Symmachus, and Aquila translate them? In whose editions St. Hierom found them. But if it be objected, that St. Hierom calls them Fables, and so did not account them canonical Scripture; we answer, that he, reporting the Jewish Opinion, uses their terms, not explaining his own judgment, intending to deliver sincerely what he found in the Hebrew: Yet would he not omit to insert the rest, advertising withal, that he had it in Theodotion's Translation; which answer is clearly justified by his own testimony, in these words: "Whereas I relate," says he, "what the Hebrews say against the Hymn of the Three Children; he that for this reputes me a fool, proves himself a sycophant; for I did not write what myself judged, but what they are accustomed to say against me."(18)

The Prayer of Azarias is alledged as Divine Scripture by St. Cyprian, St. Ephrem, St. Chrysostom, St. Augustine, St. Fulgentius, and others.(19) The Hymn of the Three Children

(15) *S. Aug. in lib. de Prædestinat. Sanct. cap. 14. Et lib. de Civit. Dei. 17. c. 20.* (16) See the Argument of Baruch's Prophecy in the Doway Bible, To. 2. (17) *St. Hierom. in Præfat. Jeremiæ.* (18) *S. Hier. lib. 2. c. 9. advers. Rufinum.* (19) Vide Doway Bible, Tom. 2.

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Children is alledged for Divine Scripture by divers Holy Fathers, as also by St. Hierom himself, in *cap. 3. ad Gallum & Epist. 49. de Muliere Septius uita*; also, by St. Ambrose, and the Council of Toledo, c. 13.

So likewise the history of Susanna is cited for holy Scripture by St. Ignatius, Tertullian, St. Cyprian, St. Chrysostom, who in *Hom. 7. fine*, has a whole sermon on Susanna, as upon Holy Scripture: St. Ambrose and St. Augustine cite the same also as canonical.

The history of Bell and the Dragon is judged to be Divine Scripture; St. Cyprian, St. Basil, and St. Athanasius, in Synopsi, briefly explicating the argument of the book of Daniel, make express mention of the Hymn of the Three Children, of the History of Susanna, and of Bell and the Dragon.

### Of the two Books of MACCABEES.

EVER since the third Council of Carthage, these two books of the Maccabees have been held for sacred and canonical by the Catholic Church, as is proved by a Council of seventy Bishops, under Pope Gelasius; and by the sixth General Council, in approving the third of Carthage; as also by the Councils of Florence and Trent.

But because some of the Church of England Divines would seem to make their people believe, that the Maccabees were not received as Canonical Scripture in Gregory the Great's time, consequently not before, (20) I will, besides these Councils, refer you to the Holy Fathers, who lived before St. Gregory's days, and alledged these two books of the Maccabees as Divine Scripture: Namely, St. Clement Alexandrinus, *lib. 1. Stromat.* St. Cyprian, *lib. 1. Epistolarum Ep. 3. ad Cornelium*, *lib. 4. Ep. 1. & de Exhort. ad Martyrium*, c. 11. St. Isidorus, *lib. 16. c. 1.* St. Gregory Nazianzen has also a whole oration concerning the seven Maccabee Martyrs, and their Mother. St. Ambrose. *lib. 1. c. 41. Offic.* See in St. Hierom's Commentaries upon Daniel, c. 1. 11, and 12. in how great esteem he had these books; though, because he knew they were not in the Jewish Canon, he would not urge them against the Jews. And the great Doctor St. Augustine, in *lib. 2. c. 8. de Doctrina Christiana*, & *lib. 18. c. 36. de Civit. Dei*, most clearly avouches, that, "Notwithstanding the Jews deny these books, the Church holds them Canonical." And whereas one Gaudentinus, an Heretic, alledged, for defence of his heresy, the example of Razias, who slew himself, 2 Mac. 14. St. Augustine denies not the authority of the book, but discusses the fact, and admonishes, that it is not unprofitably received by the Church, "If it be read or heard soberly," which was a necessary admonition to those Donatists, who, not understanding the Holy Scriptures, depraved them, as St. Peter says of like Heretics, to their own perdition. Which testimonies, I think, may be sufficient to satisfy any one who is not pertinacious and obstinate, that these two books of the Maccabees, as well as others in the New Testament, were received, and held for canonical Scripture, long before St. Gregory the Great's time.

Judge now, good Reader, whether the Author of the Second Vindication, &c. has not imposed upon the world in this point of the books of the Maccabees. And indeed if this were all the cheat he endeavours to put upon us, it were well, but he goes yet further, and names eleven points of Doctrine besides this, which he, with his fellows, quoted in his margin, falsely affirms not to have been taught in England by St. Augustine, the Benedictine Monk, when he converted our nation; telling us, "That the mystery of iniquity,"

as

(20) See the Second Vindication of the Exposition of the Doctrine of the Church of England,



as he blasphemously terms the Doctrine of Christ's Holy Church, "was not then come to perfection." For first, says he, "The Scripture was yet received as a perfect rule of faith." Secondly, "The books of the Maccabees, which you now put in your Canon, were rejected then as Apocryphal." Thirdly, "That good works were not yet esteemed meritorious." Fourthly, "Nor Auricular confession a Sacrament." Fifthly, "That solitary Masses were disallowed by him." And sixthly, "Transubstantiation yet unborn." Seventhly, "That the Sacrament of the Eucharist was hitherto administered in both kinds." What then? so it was also in one kind. Eighthly, "Purgatory itself not brought either to certainty or to perfection." Ninthly, "That by consequence Masses for the Dead were not intended to deliver souls from these torments." Tenthly, "Nor Images allowed for any other purpose than for ornament and instruction." Eleventhly, "That the Sacrament of Extreme Unction was yet unformed." Then you must, with your Master Luther, count St. James's Epistle, an Epistle of Straw. Twelfthly, "And even the Pope's Supremacy was so far from being then established as it now is, that Pope Gregory thought it to be the forerunner of Antichrist for one Bishop to set himself above all the rest."

I will only, in particular, take notice here of this last of his false instances, because he cites and mis-applies the words of St. Gregory the Great, to the deluding of his Reader: Whereas St. Gregory did not think it Antichristian or unlawful for the Pope, whom (not himself, but) our Saviour Christ had set and appointed, in the person of St. Peter, above all the rest, to exercise spiritual Supremacy and Jurisdiction over all the Bishops in the Christian world: But he thought it Antichristian for any Bishop to set up himself, as John Bishop of Constantinople had done, by the name or title of Universal Bishop, so as if he alone were the Sole Bishop, and no Bishop but he, in the Universe: And in this sense St. Gregory thought this name or title not only worthily forborne by his Predecessors, and by himself, but terms it Prophane, Sacrilegious, and Antichristian; and in this sense the Bishops of Rome have always utterly renounced the title of Universal Bishop; on the contrary, terming themselves *Servi Servorum Dei*. And this is proved from the words of Andraeus Friccus, a Protestant, whom Peter Martyr terms an excellent and learned man. "Some there are," says he, "that object to the authority of Gregory, who says, that such a title pertains to the precursor of Antichrist; but the reason of Gregory is to be known, and may be gathered from his words, which he repeats in many Epistles, that the title of Universal Bishop is contrary to, and doth gain-say the Grace which is commonly poured upon all Bishops; he therefore, who calls himself the only Bishop, takes the Episcopal Power from the rest: Wherefore this title he would have rejected, &c. But it is nevertheless evident by other places, that Gregory thought that the charge and principality of the whole Church was committed to Peter, &c. And yet for this cause Gregory thought not that Peter was the forerunner of Antichrist." (21) Thus evidently and clearly this Protestant writer explains this difficulty.

To this may be added the testimonies of other Protestants, who, from the writings of St. Gregory, clearly prove the Bishop of Rome to have had and exercised a power and jurisdiction, not only over the Greek, but over the Universal Church. The Magdeburgian Centurists shew us, that the Roman See appoints her watch over the whole world; that the Apostolic See is head of all Churches; that even Constantinople is subject to the Apostolic See. (22) These Centurists charge moreover the Bishop of Rome, in the very example and person of Pope Gregory, and by collection out of his writings, by them particularly alledged, "That he challenged to himself power to command all Archbishops, to ordain and depose Bishops at his pleasure." And, "That he claimed a right to cite Archbishops to declare their cause before him, when they were accused." And also, "To excommunicate and depose them, giving commission to their neighbour Bishops to proceed

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against

(21) *Andreas Friccus de Ecclesia*, l. 2. c. 10. page 579. (22) *Centur.* 6 Col. 425, 426, 427, 428, 429, 438.

against them." That, "In their provinces he placed his Legates to know and end the causes of such as appealed to the See of Rome." (23) With much more, touching the exercise of his Supremacy. To which Doctor Saunders adds yet more out of St. Gregory's own works, and in his own words, as, "That the See Apostolic, by the authority of God, is preferred before all Churches. That all Bishops, if any fault be found in them, are subject to the See Apostolic. That she is the head of Faith, and of all the faithful members. That the See Apostolic is the head of all Churches. That the Roman Church, by the words which Christ spake to Peter, was made the head of all Churches. That no scruple or doubt ought to be made of the Faith of the See Apostolic. That all those things are false, which are taught contrary to the Doctrine of the Roman Church. That to return from schism to the Catholic Church, is to return to the communion of the Bishops of Rome. That he who will not have St. Peter, to whom the keys of Heaven were committed, to shut him out from the entrance of Life, must not in this world be separated from his See. That they are perverse men, who refuse to obey the See Apostolic." (24)

Considering all these words of Pope Gregory, does not this vindicator of the Church of England's Doctrine shew himself a grand Impostor, to offer to the abused judgment of his unlearned Readers, an objection so frivolous and misapplied, by the advantage only of a naked, sounding resemblance of mistaken words? To conclude, therefore, in the words of Doctor Saunders: "He who reads all these particulars, and more of the same kind that are to be found in the works of St. Gregory, and yet with a brazen forehead, fears not to interpret that which he wrote against the name of Universal Bishop, as if he could not abide that any one Bishop should have the chief seat, and supreme government of the whole militant Church; that man, says he, seems to me either to have cast off all understanding and sense of a man, or else to have put on the obstinate perverseness of the Devil." (25)

It is not my business in this place, to digress into particular replies against his other false instances (26) of the difference between the Doctrine of Pope Gregory the Great, and that of the Council of Trent: I will therefore, in general, oppose the words of a Protestant Bishop, against this Protestant ministerial Guide, and so submit them to the consideration of the judicious Reader.

John Bale, a Protestant Bishop, affirms, (27) that "The Religion preached by St. Augustine to the Saxons was, altars, vestments, images, chalices, crosses, censors, holy vessels, holy waters, the sprinkling thereof, reliques, translation of reliques, dedicating of Churches to the bones and ashes of Saints, consecration of altars, chalices and corporals, consecration of the font of baptism, chrism and oil, celebration of Mass, the archiepiscopal pall at solemn Mass time, Romish Mass books; also free will, merit, justification of works, penance, satisfaction, purgatory, the unmarried life of Priests, the public invocation of Saints and their worship, the worship of Images." (28) In another place he says, that "Pope Leo the First decreed, that men should worship the images of the dead, and allowed the sacrifice of the Mass, exorcism, pardons, vows, monachism, transubstantiation, prayer for the dead, offering of the healthful Host of Christ's body and blood for the dead, the Roman Bishop's claim and exercise of jurisdiction and supremacy over all Churches, *reliquium pontificie superstitionis chaos*, even the whole chaos of Popish superstitions." He tells us, that "Pope Innocent, who lived long before St. Gregory's time, made the anointing of the sick to be a sacrament." (29)

These are Bishop Bale's words; which this vindicator would do well to reconcile with his own. The like may be found in other Protestants; namely, in Doctor Humfrey in *Jesuitismi*, Part II. The Centurists, &c.

But

(23) *Vid. præced. Notas.* (24) *Dr. Saund. Visit. Monar. lib. 7. à N. 433. 541.* (25) *Dr. Saunders supra.* (26) You will find some of them hinted at in other places as occasion offers. (27) *Bale in Act. R. m. Pontif. Edit. Basil. 1658. p. 44, 45, 46, 47. & Cent. I Col. 3.* (28) *Pageant of Popes, fol. 27.* (29) *Pageant of Popes, fol. 26.*



But now to return to the place where we occasionally entered into this digression: You see by what authority and testimonies both of Councils and Fathers we have proved these books, which Protestants reject, to be Canonical: Yet, if a thousand times more were said, it would be all the same with the perverse innovators of our age, who are resolved to be obstinate, and, after their bold and licentious manner, to receive or reject what they please; still following the steps of their first Masters, who tore out of the Bible, some one book, some another, as they found them contrary to their erroneous and heretical opinions. For example:

Whereas Moses was the first that ever wrote any part of the Scripture, and he who wrote the Law of God, the ten Commandments; yet Luther thus rejects both him and his ten Commandments:—(30) “We will neither hear nor see Moses, for he was given only to the Jews; neither does he belong in any thing to us.”—“I,” says he, “will not receive (31) Moses with his Law; for he is the enemy of Christ.” (32) “Moses is the master of all hangmen.” (33) “The ten Commandments belong not to Christians.” “Let the ten Commandments be altogether rejected, and all Heresy will presently cease; for the ten Commandments are, as it were, the fountain from whence all heresies spring.” (34)

Islebius, Luther’s scholar, taught, (35) that “the Decalogue was not to be taught in the Church:” And from him came (36) the sect of Antinomians, who publicly taught, that “The Law of God is not worthy to be called the Word of God: If thou art an whore, if an whoremonger, if an adulterer, or otherwise a sinner, believe, and thou walkest in the way of salvation. When thou art drowned in sin even to the bottom, if thou believest, thou art in the midst of happiness. All that busy themselves about Moses, that is, the ten Commandments, belong to the Devil, to the gallows with Moses.” (37)

Martin Luther believes not all things to be so done, as they are related in the book of Job: With him it is, “as it were, the argument of a fable.” (38)

Castalio commanded the Canticles of Solomon to be thrust out of the Canon, as an impure and obscene Song; reviling, with bitter reproaches, such Ministers as resisted him therein. (39)

Pomeran, a great Evangelist among the Lutherans, writes thus touching St. James’s Epistles: “He concludes ridiculously, he cites Scripture against Scripture, which thing the Holy Ghost cannot abide; wherefore that Epistle may not be numbered among other books, which set forth the justice of Faith.” (40)

Vitus Theodorus, a Protestant Preacher of Norimberg, writes thus: “The Epistle of James, and Apocalypse of John, we have of set purpose left out, because the Epistle of James is not only in certain places reprobable, where he too much advances works against Faith; but also his Doctrine throughout is patched together with divers pieces, whereof no one agrees with another.” (41)

The Magdeburgian Centurists say, that “the Epistle of James much swerves from the analogy of the Apostolical Doctrine, whereas it ascribes justification not only to Faith, but to works, and calls the Law, a Law of Liberty.” (42)

John Calvin doubted whether the Apostles Creed was made by the Apostles. He argued St. Matthew of error. He rejected these words: “Many are called, but few chosen.” (43)

Clebitius, an eminent Protestant, opposes the Evangelists one against another: “Matthew

(30) *Tom. 3. Germ. fol. 40, 41. & in Colloq. Mensal. Ger. fol. 152, 153.* (31) *In Coloc. Mensal c. de Lege & Evan* (32) *Ibid fol 118.* (33) *Serm. de Mose.* (34) *In Convivial Colloq. cited by Auri faber. c p de Lege.* (35) *See Oslander, Cent. 16 p. 311, 312, 320.* (36) *Sleidan Hist. l. 12. fol. 162.* (37) *Vid. Confessio. Mungfeldensium Ministrorum Tit. de Antinomis, fol. 89, 90.* (38) *In Serm. Convivial. Tit. de Patriarch & Pr. phet. & Tit. de libris Vet. & Nov. Test.* (39) *Vid. Luca in Vita Calvini* (40) *Pomeran. ad Rom. c. 8* (41) *In Annot. in Nov. Test. pag. ult.* (42) *Cent. l. 1. c. 4. Col. 54.* (43) *Inst. l. 2. c. 26. In Matth. 27. Harm. in Matt. 20, 16.*



## 36 OF SUCH BOOKS AS PROTESTANTS CALL APOCRYPHA.

threw and Mark," says he, "deliver the contrary; therefore to Matthew and Mark, being two witnesses, more credit is to be given than to one Luke," &c.(44)

Zuinglius and other Protestants affirm, that "all things in St. Paul's Epistles are not sacred; and that, in sundry things he erred."(45)

Mr. Rogers, the great labourer to our English Convocation Men, names several of his Protestant brethren, who rejected for Apocryphal the Epistle of Paul to the Hebrews, of St. James, the first and second of John, of Jude, and the Apocalypse."(46)

Thus, you see, these pretended Reformers have torn out, some one piece or book of sacred Scripture, some another; with such a licentious freedom, rejecting, deriding, discarding, and censuring them, that their impiety can never be paralleled but by professed Atheists. Yet all these sacred books were, as is said, received for Canonical in the third Council of Carthage, above thirteen hundred years ago.

But, with the Church of England, it matters not by what authority books are judged Canonical, if the Holy Spirit, in the hearts of her children, testify them to be from God. They telling us, by Mr. Rogers, that they judge such and such books Canonical, "not so much because learned and godly men in the Church so have, and do receive and allow them, as for that the Holy Spirit in our hearts doth testify, that they are from God." By instinct of which private Spirit in their hearts, they decreed as many as they thought good for Canonical, and rejected the rest; as you may see in the VIth of the XXXIX Articles.(47)

## OF SUCH BOOKS AS PROTESTANTS CALL APOCRYPHA.

**T**HE Church of England has decreed,(48) that "such are to be understood Canonical books of the Old and New Testament, of whose authority there was never any doubt in the Church:" And therefore by this rule she rejects these for Apocryphal, viz.

Tobit.	Baruch, with the Epistle of	Maccabees I.
Judith.	Jeremiah.	Maccabees II.
The rest of Esther.	The Song of the Three Children.	Manesseth, Prayer of.
Wisdom.	The Idol, Bell, and the Dragon.	Esdras III.
Ecclesiasticus.	The Story of Susanna.	Esdras IV.(49)

**B**UT if none must pass for Canonical, but such as were never doubted of in the Church, I would know why the Church of England admits of such books of the New Testament as have formerly been doubted of? "Some ancient Writers doubted of the last chapter of St. Mark's Gospel:(50) Others of some part of the 22d of St. Luke:(51) Some of the beginning of the 8th of St. John:(52) Others of the Epistle to the Hebrews:(53) And others of the Epistles of St. James, Jude, the second of Peter, the second and third of John, and the Apocalypse."(54)

And Doctor Bilson, a Protestant, affirms, that "the Scriptures were not fully received in all places, no, not in Eusebius's time." He says, "the Epistles of James, Jude, the second of Peter, the second and third of John, are contradicted, as not written by the Apostles. The Epistle to the Hebrews was for a while contradicted," &c. The Churches of Syria did not receive the second Epistle of Peter, nor the second and third of John, nor the Epistle of Jude, nor the Apocalypse. The like might be said for the Churches of Arabia: Will you hence conclude, says this Doctor, that these parts of Scripture were not Apostolic, or that we need not receive them now, because they were formerly doubted of? Thus Doctor Bilson?(55)

And

(44) *Victoria veritatis & ruina Papatus*, Arg. 5. (45) *Tom. 2. Elench. f. 10. Magdeburg Cent. 1. l. 2 c. 10. Col. 380.* (46) Defence of the 39 Articles, Art. 6. (47) The private Spirit, not the Church, told those Protestants who made the 39 Articles, what Books of Scripture they were to hold for Canonical. (48) In the 6th of the 39 Articles. (49) The three last are not numbered in the Canon of the Scripture. (50) *See et. Hierom. epist. ad Hed. q. 3.* (51) *S. Hilari. l. 10. de Trin. & Hierom. l. 2. contr. Pelagian.* (52) *Euseb. H. l. 3. c. 39.* (53) *Id. l. 3. c. 3.* (54) *Et c. 25, 28. Hierom. divinis Illust. in P. Jac. Jud. Pet. & Joan. & Ep. ad Dardan.* (55) Survey of Christ. Suff. p. 664. Vid. 1st and 4th days Confer. in the Tower, anno 1581.

And Mr. Rogers confesses, that “although some of the ancient Fathers and Doctors accepted not all the books contained in the New Testament for Canonical; yet in the end, they were wholly taken and received by the common consent of the Church of Christ, in this world, for the very Word of God,” &c.(56)

And, by Mr. Rogers’s and the Church of England’s leave, so were also those books which they call Apocrypha. For though they were, as we do not deny, doubted of by some of the ancient Fathers, and not accepted for Canonical; “yet in the end,” to use Mr. Rogers’s words, they were wholly taken and received by the common consent of the Church of Christ, in this world, for the Word of God.”(57) Vide third Council of Carthage, which decrees, “that nothing should be read in the Church, under the name of divine Scriptures, besides Canonical Scriptures.” And defining which are Canonical, reckons those which the Church of England rejects as Apocryphal.” To this Council St. Augustine subscribed, who,(58) with St. Innocent,(59) Gelasius, and other ancient Writers, number the said books in the Canon of the Scripture. And Protestants themselves confess, they were received in the number of Canonical Scriptures.(60)

Brentius, a Protestant, says, “there are some of the ancient Fathers, who receive these Apocryphal Books into the number of Canonical Scriptures; and also some Councils command them to be acknowledged as Canonical.”(61)

Doctor Covel also affirms of all these books, that, “if Ruffinus be not deceived, they were approved of, as parts of the Old Testament, by the Apostles.”(62)

So that what Christ’s Church receives as Canonical, we are not to doubt of: Doctor Fulk avouches, that “the Church of Christ has judgment to discern true writing from counterfeit, and the Word of God from the writings of men; and this judgment she has of the Holy Ghost.”(63) And Jewel says, “the Church of God has the spirit of wisdom to discern true Scripture from false.”(64)

To conclude, therefore, in the words of the Council of Trent: “If any man shall not receive for sacred and canonical these whole books, with all their parts, as they are read in the Catholic Church, and as they are in the Vulgate Latin edition, let him be accursed.”(65)

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(56) Def. of the 39 Articles, p. 31, Art. 6. (57) Third Council of Carthage, Can. 47. (58) *De doct. Christian. l. 2. c. 8.* (59) *Epist. ad Exuper. c. 7.* (60) *Tom. 1. Conc. Decret. cum 70 Episcop.* (61) *Brentius Apol. Conf. Wit. Bucers scripta Ang. p. 713.* (62) *Covel cont. Burg. p. 76, 77, & 78.* (63) *Fulk An. to a Countr. Cathol. p. 5.* (64) *Jewel def. of the Apol. p. 201.* (65) *Concil. Trid. Sess. 4. Decr. de Can. Scrip.*

The Book, Chapter, and Ver.	The Vulgate Latin Text.	The true English ac- cording to the Rhe- nish Translation.	Corruptions in the Pro- testant Bibles, printed A.D. 1562, 1577, 1579.	The last Trans. of the Protest. Bible, Edit. Lond. anno 1683.
St. Matth. chapt. 16. ver. 18.	<i>Et ego dico tibi, quia tu es Petrus, &amp; super hanc Petram ædificabo "Ecclesiam" meam.</i> <small>περ τοῦ θεοῦ στα. (6)</small>	And I say to thee, that thou art Peter, and upon this Rock will I build my "Church."	Instead of Church, they translate "Con- gregation." — Up- on this Rock will I build my "Congre- gation." (66)	It is correct- ed in this last Translation.
St. Matth. chapt. 18. ver. 17.	<i>Quod si non audie- rit eos, dic "Ecclesia"</i> <small>ἐκκλησία</small> <i>si autem "Ecclesiam" <small>ἐκκλησία</small> non audierit, sit tibi sicut Ethnicus &amp; Pub- licanus.</i>	And if he will not hear them, tell the "Church;" and if he will not hear the "Church," let him be as an Heathen, and as a Publican.	If he will not hear them, tell the "Con- gregation;" and if he will not hear the "Congregation," &c.	Corrected.
Ephesians, ch. 5. ver. 23, 24, 25, 27, 29, 32.	<i>Viri diligite uxores vestras, sicut &amp; Chris- tus dilexit "Eccle- siam."</i> <i>Ut exhiberet ipsi sibi gloriosam "Eccle- siam."</i> <i>"Sacramentum"</i> <i>hoc est magnum; Ego autem dico in Christo &amp; "Ecclesia" <small>ἐκκλησία</small>.</i>	Husbands love your wives, as Christ loved the "Church," v. 25. That he might pre- sent to himself a glo- rious Church, v. 27. For this is a great "Sacrament;" but I speak in Christ, and in the "Church," v. 32, &c.	Husbands love your wives, as Christ lov- ed the "Congrega- tion." That he might pre- sent to himself a glo- rious Congregation. For this is a great "Secret," for I speak in Christ, and in the "Congregation."	Corrected.  Corrected.  Corrected.
Hebrews, c. 2. v. 23.	<i>Et Ecclesiam pri- mitivorum <small>ἐκκλησίαν</small>.</i>	And the "Church" of the First-born.	And the 'Con- gregation,' of the First-born.	Corrected.
Canticles, ch. 6. v. 8.	<i>Una est Columba mea. <small>אחת היא</small> (67)</i>	My Dove is "One."	My Dove is 'Alone.' (67)	My Dove is 'but One.'
Ephesians, ch. 1. ver. 22, 23.	<i>Et ipsum dedit Ca- put supra omnem "Ec- clesiam," quæ est Cor- pus ipsius, &amp; pleni- tudo ejus, qui omnia in omnibus "adimpletur"</i> <small>τὸ πλῆρες ἐστίν (68)</small>	And hath made him Head over all the "Church," which is his Body, the fulness of him "which is filled," all in all.	And gave him to be the Head over all things to the 'Con- gregation,' which is his Body, the ful- ness of him 'that filleth' all in all. (68)	And gave him to be the Head over all things to the 'Church,' which is his Bo- dy, the fulness of him 'that fil- leth' all in all.



THE two English Bibles, (a) usually read in the Protestant Congregation, at their first rising up, left out the word CATHOLIC in the title of those Epistles, which have been known by the name of *Catholicæ Epistolæ*, ever since the Apostles' time. (b) And their latter translations, dealing somewhat more honestly, have turned the word Catholic into 'General,' saying, 'the general Epistle of James, of Peter,' &c. As if we should say in our Creed, 'we believe the general Church.' So that by this rule, when St. Augustine says, that the manner was in cities, where there was liberty of Religion, to ask, *quæritur ad Catholicam?* we must translate it, which is the way to the General? And when St. Hierom says, if we agree in Faith with the Bishop of Rome, *ergo Catholici sumus*; we must translate, 'then we are Generals.' Is not this good stuff?

(60) And as they suppress the name Catholic, even so did they, in their first English Bible, the name of Church itself: (c) Because at their first revolt and apostacy from that Church, which was universally known to be the only true Catholic Church, it was a great objection against their Schismatical proceedings, and stuck so much in the people's consciences, that they left and forsook the Church, and the Church condemned them: To obviate which, in the English translation of 1562, they so totally suppressed the word Church, that it is not once to be found in all that Bible, so long read in their Congregations; because, knowing themselves not to be the Church, they were resolved not to leave God Almighty any Church at all, where they could possibly root it out, viz. in the Bible. And it is probable, if it had been as easy for them to have eradicated the Church from the earth, as it was to blot the word out of their Bible, they would have prevented its 'continuing to the end of the world.'

Another cause for their suppressing the name Church was, 'that it should never sound in the common people's ears out of the Scriptures,' and that it might seem to the ignorant a good argument against the authority of the Church, to say, 'we find not this word Church in all the Bible.' As in other articles, where they find not the express words in the Scripture.

Our blessed Saviour says, 'upon this Rock I will build my Church;' but they make him say, 'upon this Rock I will build my Congregation.' They make the Apostle St. Paul say to Timothy, 1 Ep. c. 3. 'The house of God, which is the Congregation, not the Church, of the living God, the pillar and ground of truth.' Thus they thrust out God's glorious, unspotted, and most beautiful spouse, the Church; and, in place of it, intrude their own little, wrinkled, and spotted Congregation. So they boldly make the Apostle say, 'he hath made him head of the Congregation, which is the Body.' And, in another place, 'the Congregation of the First-born:' where the Apostle mentions heavenly Jerusalem, the city of the living God, &c. So that by this translation there is no longer any Church Militant and Triumphant, but only Congregation; in which they contradict St. Augustine, who affirms, that 'though the Jewish Congregation was sometimes called a Church, yet the Apostles never called the Church a Congregation.' But their last translation having restored the word Church, I shall say no more of it in this place.

(67) Again, the true Church is known by unity, which mark is given her by Christ himself; in whose person Solomon speaking, says, '*Una est Columba mea*;' that is, 'One is my Dove,' or, 'My Dove is one.' Instead of this, they, being themselves full of Sects and Divisions, will have it, 'My Dove is alone;' though neither the Hebrew nor Greek word hath that signification; but, on the contrary, as properly signifies one, as *unus* doth in Latin. But this is also amended in their last translation.

(68) Nor was it enough for them to corrupt the Scripture against the Church's unity; for there was a time when their Congregation was invisible; that is to say, when 'they were not at all.' And therefore, because they will have it, that Christ may be without his Church, to wit, a head without a body, (d) they falsify this place in the Epistle to the Eph. c. 11. v. 22, 23. translating, 'he gave him to be the Head over all things to the Church,' Congregation with them, 'which (Church) is his Body, the fulness of him that filleth all in all.' Here they translate actively the Greek word *τὸ πληρῆμα*, when, according to St. Chrysostom, and all the Greek and Latin Doctors' interpretations, it ought to be translated passively; so that instead of saying, 'and filleth all in all,' they should say, 'the fulness of him which is filled all in all;' all faithful men as members, and the whole Church as the body, concurring to the fulness of Christ the head. But thus they will not translate, 'because,' says Beza, 'Christ needs no such compliment.' And if he need it not, then he may be without a Church; and consequently, it is no absurdity, if the Church has been for many years not only invisible, but also 'not at all.' Would a man easily imagine, that such secret poison could lurk in their translations? Thus they deal with the Church; let us now see how they use particular points of Doctrine.

(a) Bib. 1562, 1577. (b) *Euseb. Hist. Eccles. lib. 2. c. 23. in fine.* (c) Bible printed Anno 1562. (d) Protestants will have Christ to be an Head without a Body, during all that time that their Congregation was invisible, viz. about 1500 years.

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St. Matth. chapt. 26. ver. 26.	<i>Accipit Jesus panem &amp; 'Benedixit,' καὶ εὐλογήσας, ac fregit deditque, &amp;c.(69)</i>	Jesus took bread and 'Blessed,' and brake, and gave to his Disciples.	Instead of 'Blessed,' they translate, 'and when he had given thanks.'(69)	Corrected.
St. Mark, chapt. 14. ver. 22.	<i>Accipit Jesus panem &amp; 'Benedicens,' καὶ εὐλογήσας, &amp;c.(70)</i>	Jesus took Bread, and 'Blessing,' &c.	Instead of Blessing, they say, 'and when he had given thanks.'(70)	Corrected.
Acts Apos. ch. 3. ver. 21.	<i>Quem oportet quidem Cælum 'suscipere' usque in tempora restitutionis omnium, ὃν δεῖ θράνου διασθαι.(71)</i>	Whom Heaven truly must 'Receive,' until the times of the restitution of all things.	Instead of Receive, they say, whom Heaven must 'contain.' And Bezaz, 'who must be contained in Heaven.'(71)	Corrected.
Jeremiah, ch. 11. ver. 19.	<i>Mittamus lignum in Pancm ejus.(72)</i>	Let us cast wood upon his Bread.	'We will destroy his meat with wood.' In another Bible, 'Let us destroy the Tree with the Fruit.'(72)	Let us destroy the Tree with the Fruit thereof.
Genesis, chapt. 14. ver. 18.	<i>At vero Melchizedek Rex Salem preferens Pancm &amp; Vinum, 'erat enim Sacerdos Dei Altissimi.'(73)</i>	And Melchizedek, King of Salem, brought forth Bread and Wine; 'For he was the Priest of God most high.'	Instead of 'For he was the Priest,' they translate, 'And he was the Priest,' &c.(73)	Instead of 'For,' they translate 'And.'

(69) **T**HE turning of Blessing into bare Thanksgiving, was one of the first steps of our pretended Reformers, towards denying the Real Presence. By endeavouring to take away the operation and efficacy of Christ's Blessing, pronounced upon the bread and wine, they would make it no more than a Thank-giving to God: and that, not only in translating Thanksgiving for Blessing, but also in urging the word Eucharist, to prove it a mere Thanksgiving; though we find the verb *ευχαριστειν* used also transitively by the Greek Fathers, saying, *τοις αρετοις ευχαριστησεν*, panem & chalicem eucharistatos; or, panem, in quo gratiæ actæ sunt; that is, "The bread and cup made the Eucharist;" "The bread, over which thanks are given;" that is, "Which, by the word of prayer and thanksgiving is made a consecrated meat, the flesh and blood of Christ." (e) St. Paul also, speaking of this Sacrament, calls it, (1 Cor. 10.) "The chalice of benediction, which we do bless;" which St. Cyprian thus explicates, "The chalice consecrated by solemn blessing." St. Basil and St. Chrysostom, in their homilies, say thus, "Bless, O Lord, the sacred bread;" and "Bless, O Lord, the sacred cup, changing it by thy holy spirit:" where are signified the consecration and transubstantiation thereof into the Body and Blood of Christ.

(70) And, by this corrupt translation, they would have Christ so included in Heaven, that he cannot be with us upon the altar. Beza confesses, "That he translates it thus, on purpose to keep Christ's presence from the altar;" which is so far from the Greek, that not only Illyricus, but even Calvin himself, dislikes it. And you may easily judge, how contrary to St. Chrysostom it is, who tells us, "That Christ ascending into Heaven, both left us his flesh, and yet ascending hath the same." And again, O Miracle!" says he, "he that sits above with the Father, in the same moment of time is handled with the hands of Man." (f) This, you see, is the faith and doctrine of the Ancient Fathers: and it is the faith of the Catholic Church at this day. Who sees not, that this Faith, thus to believe the presence of Christ in both places at once, because he is Omnipotent, is far greater than the Protestant Faith, which believes no farther than that he is ascended: and that therefore he cannot be present upon the Altar, nor dispose of his body as he pleases? If we should ask them, whether he was also in Heaven, when he appeared to Saul going to Damascus; or whether he can be both in Heaven, and with his Church on Earth, to the end of the world, as he promised; perhaps, by this doctrine of theirs, they would be put to a stand. (71)

Consider further, how plain our Saviour's words, "This is my Body," are for the Real Presence of his Body: and for the Real Presence of his Blood in the Chalice, what can be more plainly spoken, than—"This is the Chalice, the New Testament in my Blood, which Chalice is shed for you: (g) According to the Greek *το ποτηριον το εκχυνμενον* the word "which" must needs be referred to the Chalice: in which speech Chalice cannot otherwise be taken, than for That in the Chalice, which sure, must needs be the Blood of Christ, and not Wine, because his Blood only was shed for us; according to St. Chrysostom, who says, "That which is in the Chalice is the same which gushed out of his side." (h) And this deduction so troubled Beza, that he exclaims against all the Greek copies in the world, as corrupted in this place.

(72) "Let us cast Wood upon his Bread;" that is, saith St. Hierom, (i) "The Cross upon the Body of our Saviour; for it is he that said, I am the Bread that descended from Heaven." Where the Prophet so long before, saying Bread, and meaning his Body, alludes prophetically to his Body in the Blessed Sacrament, made of Bread, and under the form of Bread; and therefore also called Bread by the Apostle (1 Cor. 10.) So that both in the Prophet and the Apostle, his Bread and his Body is all one. And lest we should think the Bread only signifies his Body, he says, "Let us put the Cross upon his Bread;" that is, upon his very natural Body that hung on the Cross. It is evident, that the Hebrew verb is not now the same with that which the seventy interpreters translated into Greek, and St. Hierom into Latin; but altered, as may be supposed, by the Jews, to obscure this prophecy of their crucifying Christ upon the Cross. And though Protestants will needs take the advantage of this corruption, yet so little does the Hebrew word, that now is, agree with the words following, that they cannot so translate it, as to make any commodious sense or understanding of it; as appears by their different translations, and their transposing their words in English, otherwise than they are in the Hebrew. (k)

(73) If Protestants should grant Melchizedek's typical sacrifice of bread and wine, then would follow also, a sacrifice of the New Testament; which, to avoid, they purposely translate "and" in this place; when, in other places, the same Hebrew particle *vau*, they translate *enim*, for; not being ignorant, that it is in those, as in this place, better expressed by For or Because, than by And. See the exposition of the Fathers upon it. (l)

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(e) S. Justin in fine. 2 Apolog. St. Irenæus, lib. 4. 34. (f) Hom. 2. ad popul. Antioch. lib. 3. de Sacerdotio. (g) Luke 22, v. 20. (h) St. Chysost. in 1 Cor. cap. 10. Hom. 24. (i) S. Hierom. in com. in cap. 11. vers. 19. Hierem. Prophetæ. (k) Genes. 20. v. 3. Gen. 30. v. 27. Isaiah, 64. v. 5. (l) St. Cypr. Epist. 63. Epiphani. Hær. 55 & 79. St. Hierom in Matth. 26. & in Epist. ad Evagrium.



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Proverbs, chap. 9. ver. 5.	<i>Venite comedit panem meum, &amp; bibite vinum quod "miscui" vobis</i> <i>קָדַשׁ</i> (74)	Come eat my Bread, and drink the Wine which I have "mingled" for you.	The corruption is, Drink the Wine which I have "drawn;" instead of "mingled." (74)	Come eat of my Bread, and drink of the Wine which I have "mingled."
Proverbs, chap. 9. ver. 1.	<i>Prostravit victimas suas, miscuit vinum</i> <i>קָדַשׁ</i> (75)	She hath immolated her Hosts, she hath "mingled" her Wine.	She hath "drawn" her wine. (75)	She hath killed her Beasts; she hath mingled her Wine.
1 Corinth. chap. 11. ver. 27.	<i>Itaque quicumque manducaverit panem hunc vel biberit calicem domini indigne, &amp;c.</i> (76)	Therefore, who-soever shall eat this Bread, "or" drink the Chalice of our Lord unworthily, &c.		Wherefore, who-soever shall eat this Bread, and drink this cup of the Lord unworthily, &c.
1 Corinth. chap. 9. ver. 13.	<i>Et qui Altari deserviant cum Altari participant</i> <i>בְּסֵדֶק</i> (77)	And they that serve the Altar, participate with the Altar.	Instead of Altar, they translate "Temple" (77)	Corrected.
1 Corinth. chap. 10. ver. 18.	<i>Nonne qui edunt Hostias participes sunt Altaris?</i> <i>בְּסֵדֶק</i> (78)	They that eat the Hosts, are they not partakers of the "Altar?"	Partakers of the "Temple." (78)	Corrected.
Daniel, chap. 14. ver. 12.	<i>Quia fecerant sub mensa absconditum introitum</i> <i>קָדַשׁ</i> (79)	For they had made a privy entrance under the "Table."	For, under the Table, they say, under the "Altar." (79)	The two last Chapters they call Apocrypha.
Et. ver. 17.	<i>Intuitus rex mensam.</i>	The king beholding the "Table."	The king beholding the "Altar."	
Et etiam vers. 20.	<i>Et consumebant quæ erant super mensam.</i>	And they did consume the things which were upon the "Table."	Which was upon the "Altar."	

(74, 75) **T**HESE prophetic words of Solomon are of great importance, as being a manifest prophecy of Christ's mingling Water and Wine in the Chalice at his last supper, which, at this day, the Catholic Church observes: but Protestants, counting it an idle ceremony, name their translation accordingly; suppressing altogether this mixture or mingling, contrary to the true interpretation both of the Greek and Hebrew; as also, contrary to the Ancient Fathers' exposition of this place. "The Holy Ghost (says St. Cyprian) by Solomon, foresheweth a type of our Lord's sacrifice, of the immolated Host of Bread and Wine; saying, Wisdom hath killed her Hete, she hath mingled her Wine into the Cup. Come ye, eat my Bread, and drink the Wine that I have mingled for you." (m) Speaking of Wine mingled, (saith this holy doctor) he foresheweth prophetically, the Cup of our Lord mingled with Water and Wine. (n) St. Justin, from the same Greek word, calls it, *κρασις*; that is, (according to Plutarch) Wine mingled with Water: so likewise does St. Irenæus. (o) See also the sixth General Council, (p) treating largely hereof, and deducing it from the Apostles and Ancient Fathers; and interpreting this Greek word by another equivalent, and more plainly signifying this mixture, viz. *κρασις*.

(76) In this place, they very falsely translate And, instead of Or, contrary both to the Greek and Latin. And this they do on purpose, to infer a necessity of communicating under both kinds, as the conjunctive And may seem to do: whereas, by the disjunctive Or it is evident, that we may communicate in One kind only; as was, in divers cases, the practice of the Primitive Church; as also of the Apostles themselves, (Act. 2. 42. and 20. 7.)

But the practice of our Saviour is the best witness of his doctrine: who, sitting at the table at Emaus (q) with two of his disciples, "Took Bread, and blessed, and brake it, and did reach to them." By which St. Augustine and (r) the other Fathers, understand the Eucharist: where no mention is made of Wine, or the Chalice: but the reaching of the Bread, their knowing him, and his vanishing away, so joined, that not any time is left for the benediction and consecration of the Chalice.

In the primitive times, "It was the custom to administer the Blood only to children," as St. Cyprian tells us: and, both he and Tertullian say, "That it was their practice, most commonly, to reserve the Body of Christ:" which, as Eusebius witnesses, "They were wont to give alone to sick people, for their Viaticum." Also, "The holy Hermits in the Wilderness, commonly received and reserved the blessed Body alone, and not the Blood," as St. Basil tells us.

For whole Christ is really present, under either kind, as Protestants themselves have confessed: read their words in Hospinian, (s) a Protestant, who affirms, "That they believed and confessed whole Christ to be really present, exhibited and received under either Kind: and therefore under the only form of Bread: neither did they judge those to do evil, who communicated under one Kind."—And Luther, as alledged by Hospinian, (t) says, "That it is not needful to give both Kinds; but as One alone sufficeth, the Church has power of ordaining only One, and the people ought to be content therewith, if it be ordained by the Church." Whence it is granted, that, "it is lawful for the Church of God, upon just occasions, absolutely to determine or limit the use thereof."

(77, 78.) To translate Temple instead of Altar, is so gross a corruption, that had it not been done thrice immediately within two chapters, one would have thought it had been done through oversight, and not on purpose. The name of Altar both in Hebrew and Greek, and by the custom of all people, both Jews and Pagans, implies and imports a Sacrifice. We therefore, with respect to the Sacrifice of Christ's Body and Blood, say Altar, rather than Table, as all the Ancient Fathers were accustomed to speak and write; though, with respect to eating and drinking Christ's Body and Blood, it is also called a Table. But because Protestants will have only a communion of Bread and Wine, or a Supper, and no Sacrifice; therefore, they call it Table only, and abhor the word Altar, as Papistical; especially in the first translation of 1562, which was made when they were throwing down Altars throughout England.

(79) Where the name Altar should be, they suppress it; and here, where it should not be, they put it in their translations; and that thrice in one chapter; and that either on purpose to dishonour Catholic Altar, or else to save the credit of their Communion-Table; as fearing, lest the name of Bell's Table might redound to the dishonour of their Communion-Table. Wherein it is to be wondered, how they could imagine it any disgrace, either for Table or Altar, if the Idols also had their Tables and Altars: whereas St. Paul so plainly names both together; "The Table of our Lord, and the Table of Devils. (u) If the Table of Devils, why not the Table of Bell? By this we see, how light a thing it was with them to corrupt the Scriptures in those days.

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(m) Ep. 63. 2. (n) Apol. 2. in fine. (o) St. Irenæus lib. 5. prop. Init. (p) Concil Constantinop. 6. Can. 37. (q) Luke 24. ver. 30. Lib. 3. de Consensu. (r) Hier. Epitaph. Paulæ. Beda Theophylact. St. Cyprian. l. de lapsis, n. 10. Tertul. l. 2. ad Ux. n. 4. Euseb. Eccl. Hist. l. 6. c. 36. St. Basil, Ep. ad Cæsarian Patritiam. (s) Hospin. Hist. Sacram. P. 2. Fol. 112. (t) Ib. Fol. 12. (u) 1 Cor. 10. ver. 21.

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Acts Apos. chap. 15. ver. 2.	<i>Statuerunt ut as- cenderent Paulus &amp; Barnabas, &amp; quidam alii ex aliis ad apo- stolos &amp; "Presbyteros" in Jerusa- lem, &amp;c.</i>	They appoint that Paul and Bar- nabas should go up, and certain others of the rest, to the Apo- stles and "Priests" unto Jerusalem.	Instead of "Priests," they translate "Eld- ers."	For "Priests" they say here also "Eld- ers."
Titus, chap. 1. ver. 5.	<i>Huius rei gratia reliqui te Creta, ut ea quae desunt corri- gas, &amp; constituas per civitates "Presbyte- ros," sicut &amp; ego dis- posui tibi.</i>	For this cause left I thee in Crete that thou shouldst re- form the things that are wanting, and shouldst ordain "Priests" by ci- ties, as I also ap- pointed thee.	Instead of "Priests," they translate "Eld- ers."	For "Priests" they say Eld- ers.
1 Timoth. chap. 5. ver. 17.	<i>Qui bene prae-sunt "Presbyteri," duplici honore digni habean- tur.</i>	The "Priests" that rule well, let them be esteemed worthy of double honour.	The Elders that rule well, &c.	"Elders" also in this Bible.
1 Timoth. chap. 5. ver. 19.	<i>Adversus "Pres- byterum" accusa-tion- em noli recipere, &amp;c.</i>	Against a "Priest" receive not accusa- tion, &c.	Against an "Elder" receive not accusa- tion, &c.	Instead of "Priest" they put "Elder."
St. James, chap. 5. ver. 14.	<i>Infirmatur quis in vobis? inducat "Pres- byteros ecclesiae," &amp; orent super eum.</i>	Is any man sick among you? let him bring in the "Priests" of the Church, and let them pray over him.	—— Let him bring in the "Eld- ers" of the "Con- gregation," &c.	Elders for "Priests" here also.



ST. Augustine affirms, "That in the Divine Scripture several sacrifices are mentioned, some before the manifestation of the New Testament, &c. and another now, which is agreeable to this manifestation, &c. and which is demonstrated not only from the Evangelical, but also from the Prophetical Writings." (w) A truth most certain; our sacrifice of the New Testament being most clearly proved from the sacrifice of Melchizedek in the Old Testament; of whom, and whose sacrifice, it is said, "But Melchizedek, king of Salem, brought forth Bread and Wine; for he was the Priest of God most high, and he blessed him," &c. And to make the figure agree to the thing figured, and the truth to answer the figure of Christ, it is said, "Our Lord hath sworn, and it shall not repent him; thou art a Priest for ever, according to the order of Melchizedek." In the New Testament, Jesus is made an 'High Priest, according to the order of Melchizedek.' For according to the similitude of Melchizedek, there arises another Priest,—who continues for ever, and has an everlasting Priesthood." Whence it is clearly proved, That Melchizedek was a Priest, and offered Bread and Wine as a sacrifice; therein prefiguring Christ our Saviour, and his sacrifice daily offered in the Church, under the forms of Bread and Wine, by an everlasting Priesthood.

But the English Protestants, on purpose to abolish the holy sacrifice of the Mass, did not only take away the word Altar out of the Scripture, but they also suppressed the name Priest in all their translations, turning it into Elder; (x) well knowing that these three, Priest, Sacrifice, and Altar, are dependents and consequents one of another; so that they cannot be separated. If there be an external Sacrifice, there must be an external Priesthood to offer it, and an Altar to offer the same upon. So Christ himself being a Priest, according to the order of Melchizedek, had a Sacrifice, "his Body;" and an Altar, "his Cross," on which he offered it. And because he instituted this Sacrifice, to continue in his Church for ever, in commemoration and representation of his death, therefore did he ordain his Apostles Priests, at his last Supper, where and when he instituted the holy order of Priesthood or Priests, (saying Hoc facite, "Do this,") to offer the self-same Sacrifice in a mystical and unbloody manner, until the world's end.

But our new pretended Reformers have made the Scriptures quite dumb, as to the name of any such Priest or Priesthood as we now speak of; never so much as once naming Priest, unless when mention is made either of the Priests of the Jews, or the Priests of the Gentiles, especially when such are reprehended or blamed in the Holy Scripture; and in such places they are sure to name Priests in their translations, on purpose to make the very name of Priests odious among the common ignorant people. —Again, they have also the name Priests, when they are taken for all manner of men, women, or children, that offer internal and spiritual sacrifices; whereby they would falsely signify, that there are no other Priests in the law of Grace. As Whitaker, (y) one of their great champions, freely avouches, directly contrary to St. Augustine, who, in one brief sentence, distinguishes Priests, properly so called in the Church; and Priests, as it is a common name to all Christians. This name then of Priest and Priesthood, properly so called, as St. Augustine says, they wholly suppress; never translating the word *Presbyteros*, "Priests," but "Elders;" and that with so full and general consent in all their English Bibles, that, as the Puritans plainly confess, and Mr. Whitgift denies it not, a man would wonder to see how careful they are, that the people may not once hear of the name of any such Priest in all the Holy Scriptures: and even in their latter translations, though they are ashamed of the word "Eldership" yet they have not the power to put the English word Priesthood, as they ought to do, in the text, that the vulgar may understand it, but rather the Greek word Presbytery: such are the poor shifts they are glad to make use of.

So blinded were these innovators with heresy, that they could not see how the Holy Scriptures, the Fathers, and Ecclesiastical custom, have drawn several words from their profane and common signification, to a more peculiar and ecclesiastical one; as *Episcopus*, which in Tully is an "Overseer," is a Bishop in the New Testament; so the Greek word *κατασταλον*, signifying "ordain," they translate as profanely, as if they were translating Demosthenes, or the laws of Athens, rather than the Holy Scriptures; when, as St. Hierom tells them, (z) it significth, *Clericorum ordinationem*; that is, "Giving of Holy Orders, which is done not only by prayer of the voice, but by imposition of the hand," according to St. Paul to Timothy, "Impose hands suddenly on no man," that is, "Be not hasty to give Holy Orders." In like manner, they translate Minister for Deacon, Ambassador for Apostle, Messenger for Angel, &c. leaving, I say, the ecclesiastical use of the word for the original signification.

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(w) St. August. Ep. 49. q. 3. (x) Psal. 110. ver. 4. Heb. C. ver. 20. and chap. 7. ver. 15, 17, 24. (y) Whitaker, pag. 199. St. Aug. lib. 20. de Civit. Dei, cap. 10. See the Puritans reply, pag. 159. And Whitgift's Defence against the Puritans, pag. 722. (z) St. Hierom, in cap. 58. Esai.

The Book. Chapter and Ver.	The Vulgate Latin Text.	The true English ac- cording to the Rhe- nish Translation.	Corruptions in the Pro- testant Bibles, printed A.D. 1562, 1577, 1579.	The last Trans. of the Protest. Bible, Edit. Lond. anno 1683.
Aets Apos. chap. 14. ver. 22.	(1) <i>Et cum consti- tuissent</i> [ <i>χρηστονομαυτες</i> ] <i>illis per singulas</i> 'Ec- clesias' <i>Presbyteros</i> [ <i>πρεσβυτερος</i> .]	And when they had ordained to them 'Priests' in every 'Church.'	(1) And when they had ordained 'Elders by election,' in every congrega- tion.	'Elders' set in the stead of 'Priests.'
1 Timoth. chap. 4. ver. 14.	(2) <i>Noli negligere</i> ' <i>Gratiam</i> ' [ <i>χαρισματος</i> ] <i>quæ in te est, quæ da- ta est tibi per prophe- tiam cum impositione</i> <i>manuum</i> 'Presbyterii.'	Neglect not the 'Grace' that is in thee, which is given thee by prophesy, with imposition of the hands of 'priest- hood.'	(2) Instead of 'Grace,' they tran- slate 'Gift;' and 'Eldership' instead of 'Priesthood.'	For the word 'Grace' they say 'Gift;' and 'Presbytery,' the Greek word, rather than the En- glish word 'Priesthood.'
2 Timoth. chap. 1. ver. 6.	<i>Propter quam cau- sam admonco te, ut resuscites</i> 'Gratiam' <i>Dei, quæ in te est per</i> <i>impositionem manuum</i> <i>mearum.</i>	For the which cause I admonish thee, that thou re- suscitate the 'Grace' of God, which is in thee, by the im- position of my hands.	Instead of the word 'Grace,' they say 'Gift.'	They tran- slate 'Gift,' in the stead of 'Grace.'
1 Timoth. chap. 3. ver. 8.	(3) 'Diaconos' si- militer 'Pudicos,' non bilingues, &c. [ <i>Διακονος</i> .]	'Deacons' in like manner 'chaste,' not doubled-tongued, &c.	(3) 'Ministers' for 'Deacons.'	Likewise must the 'Deacons be grave.'
Et ver. 12.	(4) <i>Διακονος</i> , Dia- coni.	Deacons.	(4) Deacons.	Deacons.

(1) **W** E have heard, in old time, of making Priests, and, of late days, of making Ministers; but who has ever heard in England of making Elders by Election? yet, in their first translations, it continued a phrase of Scripture till King James the First's time; and then they thought good to blot out the words by "Election," beginning to consider, that such Elders as were made only by Election, without Consecration, could not pretend to much more power of administering the Sacraments, than a Churchwarden, or Constable of the Parish; for, if they denied Ordination to be a Sacrament, (a) and consequently, to give grace, and impress a character, doubtless they could not attribute much to a bare Election: and yet, in those days, when this translation was made, their doctrine was, "That in the New Testament, Election, without Consecration, was sufficient to make a Priest or Bishop:" witness Cranmer himself, who being asked, Whether in the New Testament there is required any Consecration of a Bishop or Priest? answered thus, under his hand, viz. "In the New Testament, he that is appointed to be a Priest or Bishop, needeth no Consecration by the Scripture; for Election thereunto is sufficient," (b) and Dr. Stillington informs us, that Cranmer has declared, "That a Governor could make Priests, as well as Bishops." And Mr. Whitaker tells us, "That there are no Priests now in the Church of Christ," pag. 200. advers. Camp. that is, as he interprets himself, pag. 210. "This name Priest is never in the New Testament peculiarly applied to the Ministers of the Gospel." And we are not ignorant, how both King Edward the Sixth, and Queen Elizabeth, made Bishops by their letters patent only, let our Lambeth records pretend what they will: to authorize which, it is no wonder, if they made the Scripture say, "When they had ordained Elders by Election, instead of "Priests by Imposition of Hands;" though contrary to the fourth Council of Carthage, which enjoins, "That when a Priest takes his Orders, the Bishop blessing him, and holding his hand upon his head, all the Priests also that are present, hold their hands by the Bishop's hand, upon his head. (c) So are our Priests made at this day; and so would now the Clergy of the Church of England pretend to be made, if they had but Bishops and Priests able to make them. For which purpose, they have not only corrected this error in their last translations, but have also gotten the words, Bishop and Priest, thrust into their forms of ordination: but the man that wants hands to work with, is not much better for having tools.

(2) Moreover, some of our pretenders to Priesthood, would gladly have Holy Order to take its place again among the Sacraments: and therefore, both Dr. Bramhall and Mr. Mason, reckon it for a Sacrament, though quite contrary to their Scripture translators, (d) who, lest it should be so accounted, do translate "Gift" instead of "Grace;" lest it should appear, that Grace is given in Holy Orders. I wonder they have not corrected this in their latter translations: but, perhaps, they durst not do it, for fear of making it clash with the 25th of their 39 Articles. It is no less to be admired, that since they began to be enamoured of Priesthood, they have not displaced that profane intruder, "Elder," and placed the true Ecclesiastical word "Priest," in the text. But to this I hear them object, that our Latin translation hath *Seniores & majores natu*; and therefore, why may not they also translate "Elders?" To which I answer, "That this is nothing to them, who profess to translate the Greek, and not our Latin; and the Greek word they know is *πρεσβύτερος*, *Presbyteros*. Again, I say, that if they meant no worse than the old Latin translator did, they would be as indifferent as he, to have said sometimes Priest and Priesthood, when he has the words "Presbyteros" and "Presbyterium," as we are indifferent in our translation, saying Seniors and Ancients, when we find it so in Latin: being well assured, that by sundry words he meant but one thing, as in Greek it is but one. St. Hieron reads, *Presbyteros ego comprehender* (e) in 1 *ad Gal.* proving the dignity of Priests: and yet in the 4th of the Galatians, he reads, according to the Vulgate Latin text, *Seniores in vobis rogo consenior & ipse*: whereby it is evident, that Senior here, and in the Acts, is a Priest, and not, on the contrary, Presbyter, an Elder.

(3) In this place they thrust the word Minister into the text, for an Ecclesiastical Order: so that, though they will not have Bishops, Priests and Deacons, yet they would gladly have Bishops, Ministers and Deacons; yet the word they translate for Minister, is *διακόνος*, *Diaconus*; the very same that, a little after, they translate Deacon (4) And so because Bishops went before in the same chapter, they have found out three orders, Bishops, Ministers, and Deacons. How poor a shift is this, that they are forced to make the Apostles speak three things for two, on purpose to get a place in the Scripture for their Ministers!—As likewise, in another place, (f) on purpose to make room for their Ministers' Wives, for there is no living without them, they translate Wife instead of Woman, making St. Paul say, "Have not we power to lead about a wife," &c. for which cause they had rather say Grave than Chaste.

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(a) 25 of the 39 Articles. (b) See Doctor Burnet's Hist. of the Reformation. See Stillington's Irenicon. pag. 392. (c) Council 3. Anno 436 where St. Augustine was present, and subscribed. (d) Dr. Bramhall. pag. 96. Mason, lib. 1. (e) St. Hier. Ep. 85. ad Evagr. (f) 1 Cor. 9. ver. 5.



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Malachi, chap. 2. ver. 7.	(5) <i>Labia enim sa- cerdotis custodient scien- tiam, &amp; legem requi- rent ex ore ejus: quia Angelus Domini ex- citatum est.</i>	The Priests lips 'shall' keep know- ledge, and they 'shall' seek the law at his mouth; be- cause he is the 'Angel' of the Lord of Hosts.	(5) The Priests lips 'should' keep knowledge, and they 'should' seek the law at his mouth; because he is the 'Messenger' of the Lord of Hosts.	For 'shall,' they translate 'should.' And for 'Angel' 'Mes- senger' in this also.
Apocalyp. chap. 2, 3. v. 1, 8, 12.	'Angel' Ephesi ecclesie scribe.	To the 'Angel' of the Church of Ephe- sus, write thou.	To the 'Mes- senger' of, &c. in- stead of 'Angel.'	Corrected.
Malachi, chap. 3. ver. 1.	(6) <i>Ecce ego mitto 'Angelum' meum, [το αγγελος μου] &amp; pæ- parabit viam ante fa- ciem meam. Et statim veniet ad templum suum dominator, quem vos queritis, &amp; 'An- gelus' Testamenti, quem vos vultis.</i>	Behold, I send mine 'Angel,' and he shall prepare the way before my face. And the Ruler whom ye seek, shall suddenly come to his Temple, even the 'Angel' of the Testament, whom ye wish for.	(6) Instead of 'Angel,' they say 'Messenger.' And for 'Angel' of the Testament, they translate, 'Messen- ger' of the Covenant.	The same also they translate here, with- out any cor- rection.
Matthew, chap. 11. ver. 10.	<i>Hic est enim de quo scriptum est, ecce ego mitto 'Angelum' meum ante faciem tuam.</i>	For this is he of whom it is written, Behold, I send mine 'Angel' before thy face.	For 'Angel' they say 'Messenger.'	Instead of 'Angel,' they say 'Messen- ger.'
Luke, chap. 7. ver. 27.	<i>Hic est de quo scrip- tum est, ecce mitto 'Angelum' meum, &amp;c.</i>	This is he of whom it is written, Behold, I send mine 'Angel,' &c.	— Behold I send my 'messenger,' &c.	For 'Angel,' 'Messenger.'
2 Corinth. chap. 2. ver. 10.	(7) <i>Si quid donavi propter vos in 'Per- sona' Christi [προσωπον Χριστου.]</i>	If I pardoned any thing for you in the 'Person' of Christ.	(7) — In the 'sight' of Christ.	Corrected.

(5) **B**ECAUSE our pretended Reformers teach, "That Order is not a Sacrament;" "That it has neither visible Sign," what is Imposition of hands? "nor Ceremony ordained by God; nor Form; nor Institution from Christ," (g) consequently, that it cannot imprint a character on the Soul of the Person ordained; they not only avoid the word "Priests," in their translations, but, the more to derogate from the privilege and dignity of Priests, they make the Scripture, in this place, speak contrary to the words of the Prophet; as they are read both in the Hebrew and Greek, *קולא־לשון יבא־לשון*, *קולא־לשון יבא־לשון*; where it is as plain as can be spoken, that, "The Priests' lips shall keep knowledge, and they shall seek the law at his mouth," which is a wonderful privilege given to the Priests of the Old Law, for true determination in matters of controversy, and rightly expounding the Law, as we may read more fully in Deuteronomy the 17th, where they are, commanded, under pain of death, to stand to the Priest's judgment: Which in this place, ver. 4. God, by his Prophet Malachi, calls, "His covenant with Levi," and that he will have it to stand, to wit, in the New Testament, where St. Peter has such privilege for him and his Successors, that his faith shall not fail; and where the Holy Ghost is President in the councils of Bishops and Priests. All which, the Reformers of our days would deface and defeat, by translating the words otherwise than the Holy Ghost has spoken them. And when the Prophet adds immediately the cause of this singular prerogative of the Priest: "Because he is the Angel of the Lord of hosts," which is also a wonderful dignity to be so called; they translate, "Because he is the Messenger of the Lord of hosts." So do they also, in the Revelations, call the Bishops of the seven Churches of Asia, messengers.

(6) And here, in like manner, they call St. John the Baptist, Messenger; where the Scripture, no doubt, speaks more honorably of him, as being Christ's precursor, than of a Messenger, which is a term for Postboys and Lacqueys. The Scripture, I say, speaks more honorably of him: And our Saviour, in the Gospel, telling the people the wonderful dignities of St. John, and that he was more than a Prophet, cites this place, and gives this reason, "For this is he, of whom it is written, behold, I send my Angel before thee:" Which St. Hierom calls, *meritorum auctoritas*, the "Increase and augmenting of John's merits and privileges." (h) And St. Gregory, "He who came to bring tidings of Christ himself, was worthily called an Angel, that in his very name there might be dignity." And all the Fathers conceive a great excellency of this word Angel; but our Protestants, who measure all divine things and persons by the line of their human understanding, translate accordingly; making our Saviour say, that "John was more than a Prophet," because he was a Messenger. Yea, where our blessed Saviour himself is called, *Angelus Testamenti*, the Angel of the Testament; there they translate, the "Messenger of the Covenant." (7)

(7) St. Hierom translated not Nuncius, but Angelus, the Church, and all Antiquity, both reading and expounding it as a term of more dignity and excellency: Why do the Innovators of our age thus boldly disgrace the very eloquence of Scripture, which, by such terms of amplification, would speak more significantly and emphatically? Why, I say, do they for Angel translate Messenger? for Apostle, Legate or Ambassador, and the like? Doubtless, this is all done to take away, as much as possible, the dignity and excellency of Priesthood. Yet, methinks, they should have corrected this in their latter Translations, when they began themselves to aspire to the title of Priests; whose name, however, they may usurp, yet could not hitherto attain to the authority and power of the Priesthood. They are but Priests in name only; the Power they want, and therefore are pleased to be content with the ordinary stile of Messengers; not yet daring to term themselves Angels, as St. John did the Bishops of the Seven Churches of Asia.

(8) But, great is the authority, dignity, excellency, and power of God's Priests and Bishops: They do bind and loose, and execute all ecclesiastical functions, as in the person and power of Christ, whose ministers they are. So St. Paul says, "That when he pardoned or released the penance of the incestuous Corinthian, he did it in the person of Christ:" (i) They falsely translate, "In the sight of Christ;" that is, as St. Ambrose expounds it, "In the name of Christ," "In his stead," and as "His Vicar or Deputy:" And when he excommunicated the same incestuous Person, he said, "He did it in the name, and by virtue of our Lord Jesus Christ." (k) — And the Fathers of the council of Ephesus avouch, "That no man doubts, yea, it is known to all ages, that holy and most blessed Peter, Prince and head of the Apostles, the Pillar of Faith, and Foundation of the Catholic Church, received from our Lord Jesus Christ, the keys of the kingdom; and that power of loosing and binding sins was given him; who, in his successors, lives and exercises judgment to this very time, and always." (l)

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(g) 25 of the 39 Articles. Roger's Defence of the same, page 155. (h) St. Hierom. in Comment. in hunc locum. St. Greg. Hom. 6. in Evang. (i) 2 Cor. 2. ver. 10. (k) 1. Cor. 5. ver. 4. (l) Part. 2. Acts 3.

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Matthew, chap. 2. ver. 6.	(9) <i>Ex te enim ex- iet dux, qui 'Regat' populum meum Israel.</i> לְהָדִית טֹשֵׁה טָז יֵינאי עִיס אֶרְחֹמֵא טָז 'Iscrηλ.	For out of thee shall come forth the captain, that shall 'Rule' my people Israel.	(9) Instead of 'rule,' the New Tes- tament, printed anno 1580, trans- lates 'feed.'	Corrected.
Micah, chap. 5. ver. 2.				
1 Peter, chap. 2. ver. 13.	(10) <i>Subjecti igitur estote 'omni humane creature' [πᾶσι τοῖς ἀνθρώποις κατασῶν] propter Deum, sive 'Regi quasi præ- cellenti,' sive ducibus,</i> ἑῷ. [βασίλει ὡς ὑπερί- χουσι.]	Be subject there- fore 'to every hu- man creature' for God, whether it be to the 'King' as excelling, &c.	(10) In the latter end of King Henry VIII. and in Edward the VI. times, they translated, 'submit yourselves unto all manner of ordinance of man,' whether it be unto the King, as 'to the chief head.' In the Bible of 1577. To the King, as 'having pre- eminence.' In the Bible 1579. To the King, as the 'superior.'	Submit your- selves to every ordinance of man, for the Lord's sake, 'whether it be to the King,' as su- preme.
Acts Apos. chap. 20. ver. 28.	(11) <i>Attendite vo- bis ὁ universo gregi, in quo vos Spiritus Sanctus posuit 'Epi- scopos regere Eccle- siam Dei.'</i> [Ἐπισκόπους ποιμαίνειν τὴν ἐκκλησίαν τῷ Θεῷ.]	Take heed to your selves, and to the whole flock, where- in the Holy Ghost hath placed you 'Bi- shops to rule' the Church of God.	(11) — Where- in the Holy Ghost hath 'made you overseers,' to 'feed the Congregation' of God.	— Wherein the Holy Ghost hath made you overseers, to feed the Church of God.



(9) **I**T is certain, that this is a false translation; because the Prophet's words (Mich. 5. cited by St. Matthew) both in Hebrew and Greek, signify only a Ruler or Governor, and not a Pastor or Feeder. Therefore, it is either a great oversight, which is a small matter, compared to the least corruption; or else it is done on purpose; which I rather think, because they do the like in another place, (Acts 20.) as you may see below. And that to suppress the signification of ecclesiastical power and government, that concurs with feeding, first in Christ, and from him in his Apostles and Pastors of the Church; both which are here signified in this one Greek word, *ποιμαίνω*; to wit, that Christ our Saviour shall rule and feed, (m) yea, he shall rule with a rod of iron; and from him, St. Peter, and the rest, by his commission given in the same word, *ποιμαίνετε*, feed and rule my sheep; yea, and that with a rod of iron: As when he struck Ananias and Sapphira with corporal death; as his successors do the like offenders with spiritual destruction (unless they repent) by the terrible rod of Excommunication. This is imported in the double signification of the Greek word, which they, to diminish ecclesiastical authority, rather translate "feed," than "rule or govern."

(10) For the diminution of this Ecclesiastical authority, they translated this text of Scripture, in King Henry VIII. and King Edward VI. times; "Unto the King as the chief head," (1 Per. 2.) because then the King had first taken upon him this title of "Supreme Head of the Church." And therefore they flattered both him and his young son, till their Heresy was planted; making the Holy Scripture say, that the King was the "Chief Head," which is all the same with Supreme Head. But, in Queen Elizabeth's time, being, it seems, better advised in that point, (by Calvin, I suppose, and the Magdeburgenses, who jointly inveighed against that title; (n) and Calvin, against that by name, which was given to Henry the VIIIth) and because, perhaps, they thought they could be bolder with a Queen than a King; as also, because then they thought their Reformation pretty well established; they began to suppress this title in their translations, and to say, "To the King, as having pre-eminence," and, "To the King, as the Superior;" endeavouring, as may be supposed by this translation, to encroach upon that ecclesiastical and spiritual jurisdiction they had formerly granted to the Crown.

But however that be, let them either justify their translation, or confess their fault: And for the rest, I will refer them to the words of St. Ignatius, who lived in the Apostles' time, and tells us, "That we must first honour God, then the Bishop, then the King; because in all things, nothing is comparable to God; and in the Church, nothing greater than the Bishop, who is consecrated to God, for the salvation of the world; and among Magistrates and temporal Rulers, none is like the King." (o)

(11) Again, observe how they here suppress the word "Bishop," and translate it "overseers;" which is a word, that has as much relation to a temporal Magistrate, as to a Bishop. And this they do, because in King Edward VI. and Queen Elizabeth's time, they had no episcopal consecration, but were made only by their letters patent; (p) which, I suppose, they will not deny. However, when they read of King Edward the VIth making John à Lasco (a Polonian) overseer or superintendent, by his letters patent; and of their making each other superintendants, or Pastors at Frankfort, by election; and such only to continue for a time; or so long as themselves, or the congregation pleased; and then to return again to the state of private persons, or lay-men; Vid. Hist. of the Troubles at Frankfort; (q) and also of King Edward's giving power and authority to Cranmer; and how Cranmer, when he made Priests, by election only, I suppose, because they were to continue no longer than the King pleased; whereas Priests truly consecrated, are marked with an indelible character, pretended to no other authority for such act, but only what he received from the King, by virtue of his letters patent. Fox tom. 2. an. 1546, 1547.

And we have reason to judge, that Matthew Parker, and the rest of Queen Elizabeth's new Bishops, were no otherwise made, than by the Queen's letters patent; seeing that the form devised by King Edward VI. being repealed by Queen Mary, was not again revived till the 8th of Queen Elizabeth. To say nothing of the invalidity of the said form; as having neither the name of Bishop nor Priest in it, the like doubt of their consecration, arises from the many and great objections made by Catholic writers (r) against their pretended Lambeth Records and Register; as also from the consecrators of Mr. Parker, viz. Barlow, Scorey, &c. whom we cannot believe to have been consecrated themselves, unless they can first shew us records of Barlow's consecration; and secondly, tell us, by what form of consecration Coverdale and Scorey were made Bishops; the Rom. Cath. ordinal having been abrogated, and the new one not yet devised, at the time that Mason says they were consecrated; which was Aug. 30, 1551. And as for the Suffragan, there is such a difference about his name, (s) some calling him John, some Richard; and about the place where he lived; some calling him Suffragan of Bedford, (t) some of Dover, (v) that it is doubtful whether there was such a person present at that Lambeth ceremony. But these things being fitted for another treatise, which, I hope, you will be presented with ere long, I shall say no more of them in this place. The

(m) Psalm. 2. Apocalyp. 2. v. 27. Job. 21. (n) Calvin in cap. 7. Amos. Magdebur. in Præf. Cent. 7. fol. 9, 10, 11. (o) Ep. 7. ad Smyrnenes. (p) K. Edw. VI. Let. Pat. Jo. Utenti. p. 71. Regist. Eccles. peregr. London. Calvin. p. 327. Resp. ad Persecut. Angl. (q) Hist. Fra. pag. 51, 60, 62, 63, 72, 73, 74, 87, 97, 99, 125, 126, &c. (r) Fitzherb. Dr. Champ. Nullity of the English Clergy Prot. demoust. &c. (s) See Dr. Bramhall, p. 98. (t) Mason, Bramhall, &c. (v) Dr. Butler Epist. de Consecrat. Minist.

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1 Corinth. chap. 9. ver. 5.	(12) <i>Numquid non habemus potestatem Mulierum, sororem ἀδελφῶν γυναικῶν, circum- ducendi? &amp;c.</i>	Have not we power to lead about a 'Wo- man,' a sister? &c.	(12) Have not we power to lead about a 'Wife,' a sister? &c.	Instead of 'Woman,' they trans- late 'Wife' here also.
Philipp. chap. 4. ver. 3.	(13) <i>Etiam rogo &amp; te germane 'Compar,' σὺς γυνή.</i>	Yea, and I beseech thee, my sincere 'Companion.'	(13) For compa- nion, they say, 'Yoke-fellow.'	— 'Yoke- fellow.'
Hebrew, chap. 13. ver. 4.	(14) <i>Honorabile 'Connubium' in omni- bus, τιμὸς ὁ γάμος ἐν πᾶσι, &amp; thorus imma- culatus.</i>	Marriage honour- able in all, and the bed undefiled.	(14) 'Wedlock' is honourable among all men, &c.	'Marriage' is honoura- ble in all.
Matthew, chap. 19. ver. 11.	(15) <i>Qui dixit il- lis, 'Non omnes capi- unt' verbum istud, &amp; πάντες χωρεῖσι, sed qui- bus datum est.</i>	Who said to them, 'Not all take this word;' but they to whom it is given.	(15) — 'All men cannot receive this saying,' &c.	— 'All men' cannot receive this saying, &c.
Matthew, chap. 19. ver. 12.	(16) <i>Et sunt 'Eu- nuchi,' qui seipsos ca- straverunt, ἐν ἑαυτοῖς ἐνέχουσιν αὐτοὺς, p. op- ter Regnum Caelorum.</i>	And there are 'Eunuchs,' who have made themselves 'Eunuchs' for the Kingdom of Hea- ven.	(17) There are some 'chaste' which have made them- selves 'Chaste' for the Kingdom of Heaven.	Corrected.

(12) "IF," says St. Hierom, "none of the laity, or of the faithful, can pray, unless he forbear conjugal duty, Priests, to whom it belongs to offer sacrifices for the people, are always to pray; if to pray always, therefore perpetually to live single or unmarried." (w) But our late pretended Reformers, the more to profane the sacred order of Priesthood, to which Continency and Single Life have always been annexed in the New Testament, and to make it merely laical and popular, will have all to be married men; yea, those that have vowed to the contrary: and it is a great credit among them, for apostate Priests to take wives. And therefore, by their falsely corrupting this text of St. Paul, they will needs have him to say, that he, and the rest of the Apostles "Led their wives about with them," (as King Edward the Sixth's German Apostles did theirs, when they came first into England, at the call of the Lord Protector Seymour;) whereas the Apostle says nothing else, but a woman, a sister; meaning such a Christian woman as followed Christ and the Apostles, to find and maintain them with their substance. So does St. Hierom interpret it, (x) and St. Augustine also. both directly proving, that it cannot be translated "wife" (3) Neither ought this text to be translated "yoke-fellow," as our Innovators do, on purpose to make it sound in English, "man and wife." Indeed, Calvin and Beza translate it in the masculine gender, for a "companion." And St. Theophylact, a Greek Father, saith, that "If St. Paul had spoken to a woman, it should have been *γυναίκα*, in Greek." St. Paul says himself, he had no wife, (1 Cor. 7.) And I think we have a little more reason to believe him, than those who would gladly have him married, on purpose to cloak the sensuality of a few fallen Priests. In the first chapter of the Acts, ver. 14. Beza translates, *cum uxoris*, "with their wives," because he would have all the Apostles there esteemed as married men; whereas the words are *cum mulieribus*, "with the women," as our English translations also have it; because, in this place, they were ashamed to follow their master, Beza.

(14) Again, for the marriage of Priests, and all sorts of men indifferently, they corrupt this text, making two falsifications in one verse: The one is, "Among all men:" The other, that they make it an affirmative speech, by adding "is," whereas the Apostle's words are these, "Marriage honourable in all, and the bed undefiled;" which is rather an exhortation; as if he should say, "Let marriage be honourable in all, and the bed undefiled;" as appears, both by that which goes before, and that which follows immediately; all which are exhortations. Let, therefore, Protestants give us a reason out of the Greek text, why they translate the words following, by way of exhortation, "Let your conversation be without covetousness;" and not these words also in like manner, "Let marriage be honourable in all." The phraseology and construction of both are similar in the Greek.

(15) Moreover, it is against the profession of continency in Priests and others, that they translate our Saviour's words respecting a "single life," and the "unmarried state," thus, "all men cannot," &c. as though it were impossible to live continent: where Christ said not, "That all men cannot," but "All men do not receive this saying." St. Augustine says, "Whosoever have not this gift of chastity given them, it is either because they will not have it, or because they fulfil not that which they will: And they that have this word, have it of God, and their own free will." (y) "This gift," says Origin, "is given to all that ask for it." (z)

(16) Nor do they translate this text exactly, nor, perhaps, with a sincere meaning, for, if there be chastity in marriage, as well as in the single life, as Paphnutius the Confessor most truly said, and as themselves are wont often to alledge, then their translation doth by no means express our Saviour's meaning, when they say, "There are some chaste, who have made themselves chaste," &c. for a man might say, all do so, who live chastely in matrimony. But our Saviour speaks of such as have made themselves eunuchs for the Kingdom of Heaven; not by cutting off those parts which belong to generation, for that would be an horrible and mortal sin; but by making themselves unable and impotent for generation, by promise, and vow of perpetual chastity, which is a spiritual castration of themselves.

St. Basil calls the marriage of the Clergy "Fornication," and not "Matrimony."—"Of canonical persons," says he, "the fornication must not be reputed matrimony, because the conjunction of these is altogether prohibited; for this is altogether profitable for the security of the Church." And in his epistle to a certain Prelate, he cites these words from the Council of Nice: "It is by the great Council forbidden, in all cases whatsoever, that it should be lawful for a Bishop, Priest, or Deacon, or for any whosoever, that are in orders, to have a woman live with them; except only their mother, sister, or aunt, or such persons as are void of all suspicion." (a)

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(w) St. Hierom lib. contr. Jovin. cap. 19. 1 Cor. 7. 5, 35. (x) Lib. 1. adversus Jovin. de op. mon. cap. 4. Lib. 2. cap. 24. (y) Lib. de Gratia & Liber. Arbitr. cap. 4. (z) Tract. 7. in Matth. (a) St. Basil, Ep. 1. ad Anphiloch. Ep. 17. ad Paregor. Presbyt. Con. Nice, in Cod. Græc. Can. 3.



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Acts Apos. chap. 19. ver. 3.	(17) <i>In quo estis? qui dixerunt, 'In' Johannis Bap- tismate.</i>	'In' what then were you baptized? who said, 'In' John's baptism.	(17) 'Unto' what then were you bap- tized? 'and they' said, 'Unto' John's baptism.	'Unto' what then were ye baptized? and they said, 'Unto' John's bap- tism.
Titus, chap. 3. ver. 5, 6.	(18) <i>Non ex ope- ribus justitiæ, quæ fe- cimus nos, sed secun- dum suam misericor- diam salvos nos fecit; per lavacrum regene- rationis &amp; renova- tionis Spiritus Sancti, 'Quem effudit' in nos abundè per Jesum Christum Salvatorem nostrum.</i>	Not by the works of justice, which we did; but according to his mercy, he hath saved us; by the laver of rege- neration, and reno- vation of the Holy Ghost, 'Whom he hath poured' upon us abundantly, by Jesus Christ our Saviour.	(18) — By the 'Fountain' of the regeneration of the Holy Ghost, 'which he shed on' us, &c.	Not by works of righteous- ness, which we have done; but accord- ing to his mercy, he saved us; by the 'washing' of regenera- tion, and re- newing of the Holy Ghost, 'which he shed' on us, &c.

IN the beginning of the Reformation, they not only took away five of the Seven Sacraments, but also deprived the rest of all grace, virtue, and efficacy; making them no more than poor and beggarly elements; at the most, no better than those of the Jewish Law. And this, because they would not have them by any means helpful, or necessary towards our salvation, for the obtaining of which, they held and asserted, that "Faith alone was sufficient." (b)

For which reason Beza was not content to say, with the Apostle, (Rom. 4. v. 11.) "That Circumcision was a seal of the justice of Faith;" but because he thought that term too low for the dignity of Circumcision, he (to use his own words) "gladly avoids it;" putting the verb instead of the noun, *quod obsignaret*, for *sigillum*. And in his annotations upon the same place, he declares the reason of his so doing to be, the dignity of Circumcision equal with any Sacrament in the New Testament. His words are, "What could be more magnificently spoken of any Sacrament? Therefore, they that make a real difference between the Sacraments of the Old Testament and ours, never seem to have known how far Christ's office extendeth:" which he says, not to magnify the Old, but disgrace the New.

(17) This is also the cause, why our first English Translators corrupted this place in the Acts, to make no difference between John's baptism and Christ's, saying, "Unto what then were you baptized? And they said, Unto John's baptism." Which Beza would have to be spoken of John's doctrine, and not of his baptism in water; as if it had been said, "What doctrine do ye profess?" and they said, "John's;" whereas, indeed, the question is, "In what then?" or "Wherein were you baptized?" and they said, "In John's baptism:" As if they would say, we have received John's baptism, but not the Holy Ghost, as yet: Whence immediately follows, "Then they were baptized in the name of Jesus;" and after imposition of hands, "The Holy Ghost came upon them:" Whence appears, the insufficiency of John's baptism, and the great difference between it and Christ's. And this so much troubles the Bezites, that Beza himself expresses his grief in these words: "It is not necessary, that wheresoever there is mention of John's baptism, we should think it the very ceremony of baptism: Therefore they, who gather that John's baptism differs from Christ's, because these, a little after, are said to be baptized in the name of Jesus Christ, have no sure foundation;" See his annotations in Acts 19. Thus he endeavours to take away the foundation of this Catholic conclusion—that John's baptism differs, and is far inferior to Christ's.

Beza confesses, that the Greek *eis τὸ* is often used for "wherein" or "wherewith;" as it is in the Vulgate Latin, and Erasmus; but he, and his followers, think it signifies not so here; though but the second verse after, (ver. 5.) the very same Greek phrase *εἰς τὸ ὄνομα* is by them translated "In;" where they say, "That they were baptized in, not unto, the name of Jesus Christ."

(18) But no wonder, if they disgraced the baptism of Christ, when some(c) of them durst presume to take it quite away, by interpreting these words of the Gospel: "Unless a man be born again of water, and the Spirit," &c. in this manner, "Unless a man be born again of water, that is, the Spirit;" as if by water, in this place, were only meant the Spirit allegorically, and not material water: As though our Saviour had said to Nicodemus, "Unless a man be born again of water, I mean of the Spirit, he cannot enter into the Kingdom of Heaven." To which purpose, Calvin as falsely translates the Apostle's words to Titus(d) thus: *Per lavacrum regenerationis Spiritus Sancti, quod effudit in nos abunde*; making the Apostle say, "That God poured the water of regeneration upon us abundantly;" that is, "the Holy Ghost." And lest we should not understand him, he tells us, in his commentary on this place, "That the Apostle, speaking of water poured out abundantly, speaks not of material water, but of the Holy Ghost:" Whereas the Apostle makes not "Water" and the "Holy Ghost" all one; but most plainly distinguishes them; not saying, that "Water" was poured out upon us, as they would infer, by translating it "Which he shed;" but the "Holy Ghost," whom "he hath poured out upon us abundantly:" So that here is meant both the material water, or washing of baptism, and the effect thereof, which is, the Holy Ghost poured out upon us.

But, if I blame our English Translators, in this place, for making it indifferent, either "Which Fountain," or "Which Holy Ghost he shed," &c. they will tell me, that the Greek is also indifferent: But, if we demand of them, whether the Holy Ghost, or rather a fountain of water, may be said to be shed, they must doubtless confess, not the Holy Ghost, but water: And consequently, their translating "Which he shed," instead of "Whom he poured out," would have it denote the "Fountain of water;" thereby agreeing with Calvin's Translation, and Beza's Commentary; for Beza, in his translation, refers it to the Holy Ghost, as Catholics do.

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(b) 25 of the 39 Articles. (c) Beza in 4. Jo. ver. 10. & in Tit. c. 3. ver. 5. (d) Calvin's Translation in Tit. cap. 3. v. 5.

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St. James, chap. 5. ver. 16.	(19) <i>Confitemini ergo alter utrumque Peccata</i> ves- tra.	'Confess,' there- fore, your 'Sins' one to another.	(19) 'Acknow- ledge your 'Faults' one to another.	Confess your 'Faults', &c.
St. Matth. chap. 11. ver. 21. St. Luke, chap. 10. ver. 13.	(20) — <i>Si in Tyro &amp; Sidone factæ essent virtutes, quæ factæ sunt in vobis, olim in cilicio &amp; cinere 'Pæ- nitentiam' exissent,</i> <i>perit et nunc.</i>	— If in Tyre and Sidon had been wrought the mira- cles that have been done in you, 'They had done penance' in sack-cloth and ashes, long ere now.	(20) — Beza in all his translations has, 'they had a- mended their lives.' And our other trans- lations say, 'they would have repent- ed.'	— Instead of 'They had done pe- nance,' they say, 'They would have repented.'
St. Matth. chap. 3. ver. 2.	' <i>Pœnitentiam agite,</i> <i>appropinquabit enim Regnum Cœlorum.</i>	'Do penance,' for the Kingdom of Hea- ven is at hand.	'Repent,' for the Kingdom of Hea- ven is at hand.	'Repent,' &c.
St. Luke, chap. 3. ver. 3.	<i>Predicans baptis- mum 'Pœnitentiæ.'</i>	— Preaching the baptism of 'pe- nance.'	Preaching the baptism of 'Repent- ance.'	— Preach- ing the bap- tism of 'Re- pentance.'
St. Luke, chap. 3. ver. 8.	<i>Facite ergo fructus dignos 'Pœnitentiæ.'</i>	Yield, therefore, fruits worthy of 'penance.'	— Worthy of 'Repentance.' Be- za says, 'Do fruits meet for them that amend their lives.'	— Fruit worthy of 'repentance.'
Acts Apos. chap. 2. ver. 38.	<i>Petrus vero ad illos 'Pœnitentiam (inquit) agite,' &amp; baptizetur unusquisque vestrum in nomine Jesu Chris- ti.</i>	But Peter said to them, 'do penance,' and be every one of you baptized in the name of Jesus Christ.	— 'Repent,' and be every one of you baptized, &c.	— 'Repent,' and be bap- tized, &c.



(19) **T**O avoid this term "Confession," especially in this place, whence the reader might expect to see "Sacramental Confession," they thus falsify the text. It is said a little before, "Let him bring in the Priests, &c." And then it follow, "Confess your sins, &c." But they, to make sure work, say, acknowledge, instead of confess; and for Priests, "Indulge?" and for sins, they had rather say faults; "Acknowledge your faults," to make it sound among the ignorant common people, as different as they can from the usual Catholic phrase, "Confess your sins." What mean they by this? Is this acknowledging of faults one to another, before death, to be indifferently made to all men, why do they appoint in their common-prayer book, (c) (as it seems, out of this place,) that the sick person shall make a special confession to the Minister; and he shall absolve him in the very same form of absolution that Catholic Priests use in the Sacrament of Penance?—And again, seeing themselves acknowledge forgiveness of sins by the Minister, why do they not reckon Penance, of which Confession is a part, amongst the Sacraments? But, I suppose, when they translated their Liturgy, they were of the same judgment with the Ministers of the Diocese of Lincoln, (d) who performed to have the words of Absolution blotted out of the common prayer book: but when they visit the sick, they are of the judgment of Roman Catholics, who, at this day, hold Confession and Absolution necessary to Salvation, as did also the primitive Christians: witness St. Basil; "Sins must necessarily be opened unto those, to whom the dispensations of God's mysteries is committed." St. Ambrose, "It is the desirest to be justified, confess thy sin; for a sincere confession of sins dissolves the knot of iniquity." (e)

(20) As for Penance, and Satisfaction for sins, they utterly deny it, upon the text, (f), "Only Faith justifying and saving a man." Beza protests, that he avoids these terms, *penitentia*, *Pœnitentia*, and *penitentie*, *Pœnitentiam agite*, of purpose: and says, that in translating these Greek words, he will always use, *Resipiscencia* and *Resipiscite*, "Amendment of life," and "Amend your lives." And our English Bibles, to this day, dare not venture on the word Penance, but only Repentance; which is not only far different from the Greek word, but even from the very circumstances of the text; as is evident from those of St. Math. 11. and Luke 10. where these words, "Sack-cloth and Ashes," cannot but signify more than the word Repentance, or Amendment of Life can denote; as is plain from these words of St. Basil, (g) "Sack-cloth makes for Penance; for the Fathers, in old time, sitting in Sack-cloth and Ashes, did Penance." Do not St. John Baptist, and St. Paul, plainly signify penitential works, when they exhort us to "do Fruits worthy of Penance?" which Penance St. Augustine thus declares, "There is a more grievous and more mournful Penance, whereby properly they are called in the Church, that are penitents; removed also from partaking the Sacrament of the Altar. And Sozomen, in his Ecclesiastical History, says, "In the Church of Rome, there is a manifest and known place for the penitents, and in it they stand sorrowful, and as it were mourning, and when the sacrifice is ended, being not made partakers thereof, with weeping and lamentations they cast themselves far on the ground; then the Bishop, weeping also with compassion, lifts them up; and, after a certain time enjoined, absolves them from their Penance. This the Priests or Bishops of Rome keep, from the very beginning, even until our time."

Not only Sozomen, but (g) Socrates also, and all the Ancient Fathers, when they speak of Penitents, that confessed and lamented their sin, and were enjoined Penance, and performed it, did always express it in the said Greek words; which, therefore, are proved most evidently to signify Penance, and doing Penance. Again, when the ancient Council of Laodicea (h) says, that the time of Penance should be given to offenders, according to the proportion of the fault: and that such shall not communicate till a certain time: but after they have done Penance, and confessed their fault, (i) are then to be received: and when the first Council of Nice speaks of shortening or prolonging the days of Penance: when (j) St. Basil speaks in the same manner: when St. Chrysostom calls the sack-cloth and fasting of the Ninevites, for certain days, "*Tot dierum Pœnitentiam*, so many days of Penance?" in all these places I would demand of our translators of the English Bible, if all these speeches of Penance, and doing Penance, are not expressed by the said Greek words? and I would ask them, whether in these places, where there is mentioned a prescribed time of satisfaction for sin, by such and such penal means, they will translate Repentance and Amendment of Life only?—Moreover, the Latin Church, and all the Ancient Fathers thereof, have always read, as the vulgate Latin interpreter translates, and do all expound the same Penance, and doing Penance: for example, see St. Augustine, among others; (k) where you will find it plain, that he speaks of Painful or "Penitential works, for satisfaction of sins."

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(c) Visitation of the Sick. (d) Survey of the Common-prayer Book. (e) St. Basil, in regulis brevior. Interrogatione 288. St. Amb. lib. de precat. cap. 6. (f) St. Basil in Psalm 29, St. Aug. Hom. 27. Inter 50. 1. & p. 153. Sozom. lib. 7. cap. 16. See St. Hieron. in Epistol. Fabiol. (g) Socrat. lib. 5. cap. 19. (h) Council of Laodicea, Can. 2; 9; & 19. (i) 1 Council of Nice, Can. 12. (k) St. Basil, cap. 1. ad Amphilocho. (l) St. August. Ep. 153.

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St. Luke, chap. 2. ver. 28.	(21) <i>Ave, 'gratia plena,' Dominus tecum</i> <i>καὶ χαίρει σοι.</i>	Hail, full of grace, our Lord is with thee.	(21) Hail, thou that art freely beloved. In Bib. 1577. Thou that art in high favour.	In Bib. 1637. Hail, thou that art highly favoured. In Bib. 1683. Hail, thou that art highly favoured, our Lord is with thee.
St. Matth. chap. 1. ver. 25.	(22) <i>Et 'vocavit' nomen ejus Jesum,</i> <i>καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦ.</i>	And 'called' his Name Jesus.	(22) And 'he' called his name Jesus.	And 'he' called his name Jesus.
Genesis, chap. 3. ver. 15.	(23) <i>Ipsa conteret caput tuum, &amp; tu 'insidiaberis calcaneo ejus.'</i>	She shall bruise thy head in pieces, and thou shalt 'lie in wait for her heel.'	(23) It shall bruise thy head, and thou shalt 'bruise his heel.'	It shall braise thy head, and thou shalt 'bruise his heel.'
2 St. Peter, chap. 1. ver. 15.	(24) <i>Dabo autem operam &amp; frequenter habere vos post obitum meum, ut 'horum memoriam' faciatis.</i>	And I will do my endeavour; you to have often after my decease also, that you may keep a memory of these things.	(24) I will endeavour that you may be able, after my decease, to have these things 'always in remembrance.'	I will endeavour, that you may be able after my decease, to have these things always in 'remembrance.'
Psal. 138. Eng. Bib. 139. ver. 17.	(25) <i>Nimis honorificati sunt amici tui,</i> <i>רַבִּי הֵם פִּילֹסוֹפִים.</i> <i>Deus; Nimis confortatus est principatus eorum</i> <i>עֲזָן רִאשִׁיתָם</i> <i>אֵין אֶרְכָּזֵם אֹתָם.</i>	Thy friends, O God, are become exceedingly honourable; their principdom is exceedingly strengthened.	(25) How dear are thy councils (or thoughts) to me? O! how great is the sum of them?	How precious also are thy thoughts unto me, O God! How great is the sum of them!

(21) **T**HE most B. Virgin, and glorious Mother of Christ, has by God's Holy Church always been honoured with most magnificent titles and addresses: One of the first Four General Councils gave her the transcendent title of the Mother of God. (o) And by St. Cyril of Alexandria, she is saluted in the *e* words: "Hail! Holy Mother of God, Rich Treasure of the World, Ever-shining Lamp, Crown of Purity and Sceptre of true Doctrine; by thee the Holy Trinity is every where blessed and adored: the Heavens exult, Angels rejoice, and Devils are chased from us: Who so surpasses in eloquence as to be able to say enough to the glory of Mary?" Yea, the Angel Gabriel is commissioned from God to address himself to her with this salutation, "Hail! full of grace;" (p) Since which time, what has ever been more common, and, at this day, more general and useful in all Christian countries, than in the Ave Maria to say, *Gratia Plena*, "Full of Grace?" But, in our miserable land, the Holy Prayer, which every child used to say, is not only banished, but the very text of Scripture wherewith our Blessed Lady was saluted by the Angel, "Hail! full of Grace," they have changed into another manner of salvation, viz. "Hail! thou that art freely beloved," or, "in high favour." (q) I would gladly know from them, why this, or that, or any other thing, rather than "Hail! full of Grace?" St. John Baptist was full of the Holy Ghost, even from his birth; St. Stephen was full of grace; (r) why may not then our Lady be called "Full of Grace," who, as St. Ambrose says, "Only obtained the Grace which no other woman deserved, to be replenished with the Author of Grace?"

If they say, the Greek word does not signify so: I must ask them, why they translate *ἡλικρινή*, (s) *ulcerosus*, "Full of Sores," and will not translate *καρπώμενη*, *Gratiosa*, "Full of Grace?" Let them tell us what difference there is in the nature and significancy of these two words. If *Ulcerosus*, as Beza translates it, be "Full of Sores," why is not *Gratiosa*, as Erasmus translates it, "Full of Grace?" seeing that all such adjectives in *osus* signify fulness, as *Periculosus*, *Aerumnosus*, &c. as every school-boy knows. What syllable is there in this word, that seems to make it signify "Freely beloved?" St. Chrysostom, and the Greek Doctors, who should best know the nature of this Greek word, say, that it signifies to make gracious and acceptable. St. Athanasius, a Greek Doctor, says, that our Blessed Lady had this title, *καρπώμενη*, because the Holy Ghost descended into her, filling her with all graces and virtues. And St. Hierom reads *Gratia Plena*, and says plainly, she was so saluted, "Full of Grace," because she conceived him in whom all fulness of the Deity dwelt corporally. (t)

(22) Again, to take from the Holy Mother of God, what honour they can, they translate, that "He (viz. Joseph) called his name Jesus." And why not she, as well as he? For in St. Luke, the Angel saith to our Lady also, "Thou shalt call his name Jesus." Have we not much more reason to think that the B. Virgin, the natural Mother of our Saviour, gave him the name Jesus, than Joseph, his reputed father; seeing also St. Matthew, in this place, limits it neither to him nor her? And the Angel revealed the name first unto her, saying, that she should so call him. And the Hebrew word, Isa. 7. whereunto the Angel alludes, is the feminine gender; and by the great Rabbins referred unto her, saying expressly, in their commentaries, *et vocabit ipsa Puella*, &c. "And the Maid herself shall call his name Jesus." (u)

(23) How ready our New Controllers of Antiquity, and the approved Ancient Latin Translation, are to find fault with this text, Gen. 3. "She shall bruise thy Head," &c. because it appertains to our Blessed Lady's honour; saying, that all Ancient Fathers read *Ipsam*: (v) When on the contrary, St. Chrysostom, St. Ambrose, St. Augustine, St. Gregory, St. Bede, St. Bernard, and many others, read *Ipsa*, as the Latin text now does. And though some have read otherwise, yet, whether we read "She" shall bruise, or "Her Seed," that is, her Son, Christ Jesus, we attribute no more, or no less to Christ, or to his Mother, by this reading or by that; as you may see, if you please to read the annotations upon this place in the Doway Bible. I have spoken of this in the Preface.

(24) Where the Scripture, in the original, is ambiguous and indifferent to divers senses, it ought not to be restrained or limited by translation, unless there be a mere necessity, when it can hardly express the ambiguity of the original: As for example, in this where St. Peter speaks so ambiguously, either that he will remember them after his death, or that they shall remember him. But the Calvinists restrain the sense of this place, without any necessity; and that against the prayer and intercession of Saints for us, contrary to the judgment of some of the Greek Fathers; who concluded from it, "That the Saints in Heaven remember us on Earth, and make intercession for us."

(25) In fine, this verse of the Psalms, (w) which is by the Church and all antiquity read thus, and both sung and said in honour of the holy Apostles, agreeable to that in another Psalm, "Thou shalt appoint them princes over all the earth," they translate contrary both to the Hebrew and the Greek, which is altogether according to the said Ancient Latin Translation, "How are the heads of them strengthened, or their principdoms?" And this they do, purposely to detract from the honour of the Apostles and holy Saints.

(o) Conc. Eph. cap. 13. (p) St. Luke, 1. v. 18. (q) St. Luke, 1. v. 15. (r) Act. 7. ver. 8. (s) Luke 16. ver. 20. (t) St. Chrys. Comment. in Ep. 1. St. Athan. de S. Deipar. St. Hierom. in Ep. 140 in Expos. Psal. 44. (u) Rabbi Abraham, & Rabbi David. (v) See the Annotations upon this place in the Doway Bible. (w) Occur. in Caten. Gagneius in hunc locum. Psal. 44.



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Hebrew, chap. 11. ver. 21.	(26) <i>Id.</i> , <i>facb- moriens singulos filio- rum Joseph benedixit, &amp; Adoravit fasti- gium virgæ ejus.</i> <i>וַיִּבְרַךְ יַעֲקֹב אֶת כָּל בְּנֵי יוֹסֵף וַיִּשְׁתַּחֲוֶה עַל מַטְּעֵי הַיָּדָיִם</i>	By Faith, Jacob dying, blessed every one of the sons of Joseph, and Adored the top of his rod?	(26) — And lean- ing on the end of his staff, worship- ped God.	By Faith Jacob, when he was a dy- ing, blessed both the sons of Joseph, 'And wor- shipped, lean- ing upon the top of his staff.'
Genesis, chap. 47. ver. 31.	(27) <i>Adoravit Is- rael Deum, conversus ad laterali caput.</i> <i>יִשְׂרָאֵל הִשְׁתַּחֲוֶה לְפָנֵי הָאֱלֹהִים</i>	Israel adored God, turning to the bed's head.	(27) Israel 'wor- ship'ed' God 'to- wards' the bed's head.	And Israel 'Bowed him- self upon' the bed's head.
Psalm 98. ver. 5. Eng. Bib. 99.	<i>Exaltate Dominum Deum nostrum, &amp; adulate scabellum pe- dum ejus, quoniam sanctum est.</i>	Exalt the Lord our God, 'And adore ye the foot- stool of his feet,' because it is holy.	Exalt the Lord our God, and 'Fall down before' his foot-stool, 'For he is holy.	Exalt the 'Lord our God, and 'Worship at his foot-stool, for he' is ho- ly.
Psalm 131. ver. 7. Eng. Bib. 132.	<i>Introibimus in Ta- bernaculum ejus, &amp; adorabimus in loco, ubi steterunt pedes ejus.</i>	We will enter in- to his Tabernacle, we will 'Adore in the place where his feet stood?	—— We will 'Fall down before his foot-stool.'	We will go into his Ta- bernacles, we will 'Wor- ship at his foot-stool.'

(26) **T**HE Sacred Council of Trent decrees, that “ The Images of Christ, of the Virgin Mother of God, and of other Saints, are to be had and retained, especially in Churches : and that due honour and worship is to be imparted unto them : not that any divinity is believed to be in them ; or virtue, for which they are to be worshipped ; or that any thing is to be begged of them ; or that hope is to be put in them ; as, in times past, the Pagans did, who put their trust in idols ; but because the honour which is exhibited to them, is referred to the archetype, which they resemble : so that, by the images which we kiss, and before which we uncover our heads, and kneel, we adore Christ and his Saints, whose likeness they bear. (w) And the Second Council of Nice, which confirmed the ancient reverence due to sacred images, tells us, “ That these images the faithful salute with a kiss, and give an honorary worship to them, but not the true Latria, or Divine Worship, which is according to faith, and can be given to none but to God himself.” (x) Between which degrees of worship, *Latria & Dulia*, Protestants are so loth to make any distinction, that, in this place, they restrain the Scripture to the sense of one doctor ; insomuch that they make the commentary of St. Augustine, (peculiar to him alone) the very text of Scripture, in their translation ; thereby excluding all other senses and expositions of other Fathers ; who either read and expound, that “ Jacob adored the top of Joseph’s sceptre ;” or else, that “ He adored towards the top of his sceptre :” besides which two meanings, there is no other interpretation of this place, in all antiquity, but in St. Augustine only, as Beza himself confesses. And here they add two words more than are in the Greek text, “ Leaning and God :” forcing *ἀπὸς* to signify *ἀπὸς*, which may be, but is as rare as *Virgæ ejus*, for *Virgæ suæ* ; and turning the other words clear out of their order, place, and form of construction, which they must needs have correspondent and answerable to the Hebrew text, from whence they were translated ; which Hebrew words themselves translate in this order, “ He worshipped towards the Bed’s-head ;” and if so, according to the Hebrew, then did he worship “ Towards the top of his sceptre,” according to the Greek ; the difference of both being only in these words, Sceptre and Bed : because the Hebrew is ambiguous as to both, and not in the order and construction of the sentence.

(27) But why is it, that they thus boldly add in one place, and take away in another ? Why do they add “ Leaned and God” in one text, and totally suppress “ Worshipped God” in another ? Is it not because they are afraid, lest those expressions might warrant and confirm the Catholic and Christian manner of adoring our Saviour Christ, towards the Holy Cross, or before his Image, the Crucifix, the Altar, &c. ? And though they make so much of the Greek particle, *πρὸς*, as to translate it, “ Leaning upon,” rather than “ Towards ;” yet the ancient Greek Fathers (y) considered it of such little import, that they expounded and read the text, as if it were for the phrase only, and not for any signification at all ; saying, “ Jacob adored Joseph’s sceptre, the people of Israel adored the Temple, the Ark, the Holy Mount, the place where his feet stood,” and the like : whereby St. Damascene proves the Adoration of Creatures, named *Dulia* ; to wit, of the Cross, and of Sacred Images. If, I say, these Fathers make so little force of the prepositions, as to infer from these texts, not only Adoration “ Towards the thing,” but Adoration of “ The thing ;” how come these, our new translators, thus to strain and rack the little particle, *πρὸς*, to make it signify “ Leaning upon,” and utterly to exclude it from signifying any thing tending towards Adoration ?

I would gladly know of them, Whether in these places of the Psalms there be any force in the Hebrew prepositions ? surely no more than if we should say in English, without prepositions, “ Adore ye his Holy Hill : We will adore the place where his Feet stood : Adore ye his Foot-stool ;” for they know the same preposition is used also, when it is said, “ Adore ye our Lord ;” or, as themselves translate it, “ Worship the Lord ;” where there can be no force nor signification of the preposition : and therefore, in these places, their translation is corrupt and wilful ; when they say, “ We will fall down before,” or, “ At his Foot-stool,” &c. Where they shun and avoid, first, the term of Adoration, which the Hebrew and Greek duly express, by terms correspondent in both languages throughout the Bible, and are applied, for the most part, to signify Adoring of Creatures. Secondly, they avoid the Greek phrase, which is, at least, to adore “ towards” these holy things and places : and much more the Hebrew phrase, which is, to adore the very things rehearsed. “ To adore God’s foot-stool,” (as the Psalmist saith) “ because it is holy,” or, “ because he is holy,” whose foot-stool it is, as the Greek readeth. And St. Augustine so precisely and religiously reads, “ Adore ye his Foot-stool,” that he examines the case ; and finds, thereby, that the Blessed Sacrament must be adored, and that no good Christian takes it, before he adores it.

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(w) Council Trident. Sess. 25. (x) 2 Concil. Nicen. Act. 7. (y) St. Chrys. Oecum in Collection. St. Damasc. lib. 1. pro imaginib. Leont. apud Damas.

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Colossians, chap. 3. ver. 5.	(28) — <i>Et Avaritiam, quæ est simulacrorum servitus,</i> <i>ειδωλατριαι.</i>	— And Avarice, which is the service of Idols.	(28)—And covetousness, which is the worshipping of Images.	— And covetousness, which is idolatry.
Ephesians, chap. 5. ver. 5.	— <i>Aut Avarus, quod est Idolorum servitus.</i>	— Or covetous person, which is the service of Idols.	— Or covetous man, which is a worshipper of Images.	Corrected.
2 Corinth. chap. 6. ver. 16.	(29) <i>Quis autem consensus Temple Dei cum Idolis?</i> <i>ειδωλα.</i>	And what agreement hath the Temple of God with Idols?	(29) How agreeth the Temple of God with Images?	Corrected.
1 Ep. John, chap. 5. ver. 21.	<i>Filii, custodite vos a simulacris.</i> <i>ειδωλα.</i>	My little children, keep yourselves from Idols.	Babes, keep yourselves from images.	Corrected.
1 Corinth. chap. 10. ver. 7.	<i>Neque Idololatra eiδωλατριαι, efficiamini, sicut quidam ex ipsis.</i>	Neither become ye Idolaters, as certain of them.	Be not worshippers of images, as some of them.	Corrected also in this.



(28) **B**EFORE I proceed in this, let me ask our English Translators, what is the most proper, and best English of εἰδωλον, εἰδωλολάτρης, εἰδωλολατρεία; *Idolum, Idolatra, Idololatrina*? Is it not Idol, Idolater, Idolatry? Are not these plain English words, and well known in our language? Why then need they put three words for one, "Worshipper of Images," and "Worshipping of Images?" Whether is the more natural and convenient speech, either in our English tongue, or for the truth of the thing to say, as the Holy Scripture does, "Covetousness is Idolatry;" and consequently, "The Covetous man is an Idolater;" or to say, as their first absurd translations have it, "Covetousness is worshipping of Images," and the "Covetous man is a worshipper of Images?" I suppose they will scarcely deny, but that there are many covetous Protestants, and, perhaps, of their Clergy too, that may be put in the list with those of whom the Apostle speaks, when he says, there are some "Whose belly is their God:" And though these make an Idol of their money and their bellies, by covetousness and gluttony, yet they would doubtless take it ill from us, if in their own Scripture language, we should call them "Worshippers of Images." Who sees not, therefore, what great difference there is between "Idol" and "Image," "Idolatry" and "Worshipping of Images?" Even so much is there between St. Paul's words, and the Protestant translation; but because in their latter translations they have corrected this shameful absurdity, I will say no more of it.

(29) In this other, not only their malice, but their full intent and set purpose of deluding the poor simple people appear; this translation being made, when Images were plucking down throughout England, to create in the people a belief, that the Apostle spoke against sacred Images in Churches; whereas his words are against the Idols and Idolatry of the Gentiles; as is plain from what goes before, exhorting them not to join with Infidels: for, says he, "How agreeth the Temple of God with Idols?" not "With Images," for "Images" might be had without sin, as we see the Jews had the images of the Cherubims, and the figures of Oxen in the Temple, and the image of the Brazen Serpent in the wilderness, by God's appointment; though, as soon as they began to make an Idol of the Serpent, and adore it as their God, it could no longer be kept without sin. By this corrupt custom of translating Image, instead of Idol, they so bewitched their deceived followers, as to make them despise, condemn, and abandon even the very sign and image of salvation, the Cross of Christ, and the Crucifix; whereby the manner of his bitter Death and Passion is represented; notwithstanding their signing and marking their children with it in their baptism, when they are first made Christians.

By such wilful corruptions, in these and other texts, as, "Be not worshippers of Images, as some of them;" and, "Babes, keep yourselves from Images;" which, the more to impress on the minds of the vulgar, they wrote upon their Church walls; the people were animated to break down, and cast out of their Churches, the image of our blessed Saviour, his blessed Mother, the twelve Apostles, &c. with so full and general a resolution of defacing and extirpating all tokens or marks of our Saviour's Passion, that they broke down the very crosses from the tops of church-steeple, where they could easily come to them. And though, in their latter translations, they have corrected this corruption; yet do some of the people so freshly, to this day, retain the malice impressed by it upon their parents, that they have presumed to break the cross lately set on the pinnacle of the porch of Westminster Abbey: And the more to shew their spite towards that sacred sign of our redemption, the holy Cross, placed it, not long since, upon the foreheads of bulls and mastiff-dogs, and so drove them through the streets of London, to the eternal shame of such as receive it in their baptism, and pretend to Christianity. What could Jews or Infidels have done more? Was it not enough to break it down from the tops of Churches, and to put up the image of a Dragon, (the figure wherein the Devil himself is usually represented) as on Bow-Church, (z) in the midst of the city, but they must place it so contemptuously on the foreheads of beasts and dogs?

In how great esteem the holy Cross was had by primitive Christians, the Fathers of those days have sufficiently testified in their writings: "This Cross," says St. Chrysostom, "we may see solemnly used in houses, in the market, in the desert, in the ways, on mountains and hills, in valleys," &c. Contrary to which, the pretended Reformers of our times have not only cast it out of their houses, but out of their churches also: They have broken it down from all market-places, from hills, mountains, valleys, and high-ways; so that in all the roads in England there is not one cross left standing entire, that I have ever heard of, except one called Ralph Cross; which I have often seen, upon a wild heath or mountain, near Danby Forest, in the North Riding of Yorkshire. (a)

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(z) Why might not a Cock (the animal by which our Saviour was pleased to admonish St. Peter of his sins) have been placed upon Covent Garden Church, rather than a Serpent? or a Cross on Bow-Church rather than a Dragon?

(a) The inhabitants of Danby, Rosdale, Westerdale, and Ferndale, may glory before all parts of England, that they have a Cross standing to this day in the midst of them.

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1 Cor. th. chap. 5. ver. 9, 10.	(30) <i>Scripti vobis in epistola, ne communi- caminis fornicariis, nec utique fornicariis hu- jus mundi, aut avaris, aut rapacibus, aut 'Idolis Servientibus,' ἰδωλολατρῆς, alioquin debucastris de hoc mun- do exiisse: Nunc au- tem scripsi vobis non commisceri; si is qui frater nominatur, est fornicator, aut avarus, aut 'Idolis Serviens,' ἑτεροεπίδοξος.</i>	I wrote to you in an epistle, not to keep company with fornicators; I mean, not the fornicators of this world, or the covetous, or the ex- tortioners, or 'Serv- ers of Idols;' other- wise you should have gone out of this world. But now I have writ to you, not to keep company; if he that is named a brother be a furni- cator or covetous person, or a 'Server of Idols,' &c.	(30) I wrote to you 'that you should' not com- pany with for- nicators: 'And' I 'meant' not 'all of' the fornicators of this world, 'either of' the covetous, or extortioners, 'either the Idolaters,' &c. But 'that ye' company not 'together'; if 'any' that is 'called' a bro- ther, be a furnica- tor, or covetous, or a 'Worshipper' of 'Images,' &c.	It is corrected in this Bible.
Romans, chap. 11. ver. 4.	(31) <i>Reliqui mihi septem millia virorum qui non curvaverunt genua ante Baal.</i>	I have left me se- ven thousand men that have not bowed their knees to Baal.	(31) I have left me seven thousand men that have not bowed their knees to 'the Image of' Baal.	I have left me seven thou- sand men that have not bow- ed their knees to the 'Image' of Baal.
Acts Apos. chap. 19. ver. 35.	<i>Viri Ephesi, quis enim est hominum, qui nesciat Ephesiorum ci- vitatem cultricem esse Magnæ Dianæ &amp; 'Jovis prolis?' τῆ διοπατρῆος?</i>	Ye men of Ephe- sus, for what man is there that knoweth not the city of the Ephesians, to be a worshipper of Great Diana, and Jupiter's 'Child?'	Instead of 'Ju- piter's Child,' they translate 'the Image which came down from Jupiter.'	And here they translate, 'the Image which fell down from Jupiter.'
Exodus, chap. 20. ver. 4.	<i>Non facies tibi 'Sculptile,' פסל עִשְׂבָּר- לֹא.</i>	Thou shalt not make to thyself any graven 'Thing.'	Thou shalt not make to thyself any graven 'Image.'	Thou shalt not make to thee any 'gra- ven Image.'

(30) **H**OW malicious and heretical was their intention, who, in this one sentence, made St. Paul seem to speak two distinct things, calling the Pagans "Idolaters," and such wicked Christians as should commit the same impiety, "Worshippers of Images;" whereas the Apostle uses but one and the self-same Greek word, in speaking both of Pagans and Christians? It is a woful and most notorious corruption; for, in the first place, the translators, speaking of Pagans, render the word in the text "Idolater;" but, in the latter part of the verse, speaking of Christians, they translate the very same Greek word, "Worshipper of Images." And what reason had they for this, but to make the simple and ignorant reader think, that St. Paul speaks here not only of Pagan Idolaters, but also of Catholic Christians, who reverently kneel in prayer before the Holy Cross, or Images of our Saviour Christ and his Saints; as though the Apostle had commanded such to be avoided! all the other words, covetous, fornicators, extortioners, they translate alike, in both places, with reference both to Pagans and Christians: yet the word "Idolaters" not so, but Pagans they call "Idolaters," and Christians, "Worshippers of Images." Was not this done on purpose, to make both seem alike, and to intimate that Christians doing reverence before Sacred Images, (which Protestants call worshipping of Images) are more to be avoided than the Pagan Idolaters? whereas the Apostle, speaking of Pagans and Christians that committed one and the self-same heinous sin, commands the Christian in that case to be avoided for his amendment, leaving the Pagan to himself, and to God, as not caring to judge him.

(31) Besides their falsely translating "Image" instead of "Idol," they have also another way of falsifying and corrupting the Scripture, by introducing the word "Image" into the text, when, in the Hebrew or Greek, there is no such thing; as in these notorious examples, "To the Image of Baal: the Image that came down from Jupiter:" where they are not content to understand "Image" rather than "Idol," but they must intrude it into the text, though they know full well it is not in the Greek.

Not unlike this kind of falsification, is that which has crept as a leprosy through all their Bibles, and which, it seems, they are resolved never to correct, viz. their translating *Sculptile* and *Confatille*, graven Image, and molten Image; namely, in the first Commandment; where they cannot be ignorant, that in the Greek it is "Idol," and in the Hebrew, such a word as signifies only a "graven thing," not including this word "Image." They know that God commanded to make the images of Cherubins, and of Oxen, in the Temple, and of the Brazen Serpent in the Desert; and therefore their wisdoms might have considered, that he forbid not all graven Images, but such as the Gentiles made, and worshipped for Gods; and therefore, *Non facies tibi Sculptile*, coincide with those words that go before, "Thou shalt have no other Gods but me." For so to have an Image, as to make it a God, is to make it more than an Image: and therefore when it is an Idol, as were the Idols of the Gentiles, then it is forbidden by this Commandment. Otherwise, when the Cross stood many years upon the Table, in Queen Elizabeth's Chapel, pray was it against this Commandment? or was it idolatry in her Majesty, and her counsellors, that appointed it there? or do their brethren the Lutherans beyond seas, at this day, commit idolatry against this Commandment, who have in their Churches the Crucifix, and the Holy Images of the Mother of God, and of St. John the Evangelist? or if the whole story of the Gospel concerning our Saviour Christ, were drawn in Pictures and Images in their Churches, as it is in many of ours, would they say, it were a breach of this commandment? Fie for shame! fie for shame! that they should with such intolerable impudence and deceit abuse and bewitch the ignorant people against their own knowledge and consciences.

For do they not know, that God many times forbid the Jews either to marry or converse with the Gentiles, lest they might fall to worship their Idols, as Solomon did, and as the Psalm reports of them? This then is the meaning of the Commandment, neither to make the Idols of the Gentiles, nor any other, either like them, or as Jeroboam did in Dan and Bethel. (a) By this Commandment we are forbidden, (not to make Images, but) to make Idols, or to worship Images, or any thing else, as God. "I do not," says St. Jo. Damascene, "worship an Image as God; but by the Images and Saints I give honour and adoration to God; for whose sake I respect and reverence those that are his friends." (b) "All over the world," says Pope Adrian I. "wheresoever Christianity is professed, sacred Images are honoured by the faithful, &c. By the Image of the Body which the Son of God took for our Redemption, we adore our Redeemer who is in Heaven; far be it from us, that we (as some calumniate) should make Gods of Images: we only express the love and zeal we have for God, and his Saints; and as we keep the Books of the Holy Scripture, so do we the images, to remind us of our duty, still preserving entire the purity of our faith." (c) Learn from St. Jerom, after what manner they made use of holy Images in his time; he writes in the epitaph of Paula, "That she adored prostrate on the ground, before the Cross, as if she saw our Lord hanging on it." And in Jonas, chap. 4. he proves, that out of the veneration and love they had for the Apostles, they generally painted their images on the vessels, which are called *Saucumaries*. And will Protestants say, that this was idolatry?

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(a) 3 Kings, chap. 12. v. 28. Psal. 105. v. 19. (b) St. Jo. Damas. Orat. 3. (c) Adrian I. Pontif. Ep. ad Constantin. & Irenæ. Impp.



The Book, Chapter, and Ver.	The Valgate Latin Text.	The true English ac- cording to the Rhe- nish Translation.	Corruptions in the Pro- testant Bibles, printed A.D. 1562, 1577, 1579.	The last Transl. of the Protes. Bible, Edit. Lond. anno 1685.
Isaiah, chap. 30. ver. 22.	(33) <i>Et contamina- bis laminas sculptilium argenti tui, &amp; vesti- mentum conflatis auri tui, &amp;c.</i>	And thou shalt contaminate the plates of the Sculp- tils of thy silver, and the garment of the Molten of thy gold.	(33) Ye shall de- file also the covering of the graven ima- ges of silver, and the ornament of thy molten images of gold.	In this also they trans- late graven and molten images, in- stead of gra- ven and mol- ten things, or idols.
Habbak. chap. 2. ver. 18.	<i>Quid prodest sculp- tile, quia sculpsit illud fictor suus conflatile, &amp; imaginem falsam?</i> כסלני } גלפּטון וּטִי כסלני } גלפּטון אוּטִי } חוּטִימָא.	What profiteth the thing engraven, that the forger thereof hath graven it a molten, and a false image?	What profiteth the image, for the maker thereof hath made it an image, and a teacher of lies?	What pro- fiteth the gra- ven image, that the maker there- of hath gra- ven it, the molten image, and a teacher of lies?
Daniel, chap. 14. ver. 4.	(34) <i>Quia non colo Idola manufacta,</i> ἰδωλα χειροποιήτα.	Because I wor- ship not Idols made with hands.	(34) I worship not things that be made with hands.	Though they have cor- rected it, yet the two last chapters are omitted in their small impressions for Apocry- pha.

(33) **T**HE two Hebrew words, *Pešilim* and *Masseloth*, which in the Latin signify *Sculptile* and *Conflatile*, they in their translation render into English by the word Images, neither word being Hebrew for an Image: Thus, if one should ask, what is the Latin for an Image? and they should tell him *Sculptile*: Whereupon he seeing a fair painted image on a table, might perhaps say, *Ecce egregium Sculptile*; which, doubtless, every boy in the grammar-school would laugh at. And this I tell them, because I perceive their endeavour to make *Sculptile* and Image of the same import; which is most evidently false, as to their great shame appears from these words of Habbakuk: *Quid prodest Sculptile?* &c. which, contrary to the Hebrew and Greek, they translate, “What profiteth the Image?” &c. as you may see in the former page.

I wish every common reader was able to discern their falsehood in this place: First, they make *Sculpere Sculptile* no more than “To make an Image;” which being absurd, as I have hinted, (because the Painter or Embroiderer making an Image cannot be said *Sculpere Sculptile*) might teach them that the Hebrew has in it no signification of Image, no more than *Sculpere* can signify “To make an Image:” And therefore the Greek *κατασκευάζω*, and the Latin *Sculptile*, precisely, for the most part, express neither more nor less than a “Thing graven;” but yet mean always by these words, a “Graven Idol,” to which signification they are appropriated by use of Holy Scripture; as are also *Simulacrum*, *Idolum*, *Conflatile*, as sometimes *Imago*: In which sense of signifying Idols, if they did repeat Images so often, although the translation were not precise; yet it would be in some part tolerable, because the sense would be so; but when they do it to bring all holy Images into contempt, even the Image of our Saviour Christ crucified, they may justly be controlled for false and heretical Translators.—*Conflatile* here also they falsely translate Image, as they did before in Isaiah, and as they have done *Sculptile*, though two different words; and, as is said, each signifying a thing different from Image. But where they should translate Image, as, *Imaginem falsam*, “A false Image,” they translate another thing, without any necessary pretence either of Hebrew or Greek, clearly avoiding here the name of Image, because this place tells them, that the Holy Scripture speaketh against false Images; or, as themselves translate, such Images as teach lies, representing false Gods, which are not. *Idolum nihil est*, as the Apostle says, *& non sunt Dii, qui manibus fiunt*. Which distinction of false and true Images, our Protestant Translators will not have, because they condemn all Images, even holy and sacred also; and therefore make the Holy Scriptures to speak herein according to their own fancies. What monstrous and intolerable deceit is this!

(34) Wherein they proceed so far, that when Daniel said to the King, “I worship not Idols made with hands,” they make him say, “I worship not things that be made with hands,” leaving out the word Idols altogether, as though he had said, nothing made with hands was to be adored, not the Ark, nor the Propitiatory, no, nor the holy Cross itself, on which our Saviour shed his precious blood. As before they added to the text, so here they diminish and take from it as boldly as if there had never been a curse denounced against such manglers of Holy Scripture.

See you not, that it is not enough for them to corrupt and falsify the text, and to add and take away words and sentences at their pleasure, but their unparalleled presumption emboldens them to deprive the people of whole chapters and books, as the two last chapters of Daniel, and the rest which they call Apocrypha, which are quite left out in their new Bibles. When all this is done, the poor simple people must be glad of this castrated Bible, for their “Only Rule of Faith.” *Væ! Væ!*

The reason they give for rejecting them is, as I told you above, “That they have formerly been doubted of:” but if you demand, why they do not, for the same reason, reject a great many more in the New Testament? the whole Church of England answers you in Mr. Rogers’s words, and by him, “How be it we judge them (viz. books formerly doubted of in the New Testament) Canonical, not so much because learned and godly men in the Church so have, and do receive and allow of them, as for that the Holy Spirit in our hearts doth testify that they are from God.” See Rogers’s Defence of the Thirty-nine Articles, page 31, 32. So that Protestants are purely beholden to the private Spirit in the hearts of their Convocation-men, for almost half the New Testament; which had never been admitted by them in the Canon of Scripture, if the said “Private Spirit in their hearts had not testified their being from God;” no more than the rest called Apocrypha, which they not only thrust out of the Canon, but omit to publish in their smaller impressions of the Bible; because, forsooth, the holy private Spirit in their hearts, testifies them to speak too expressly against their heretical doctrines.

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Acts Apoc. chap. 2. ver. 27.	(35) <i>Quoniam non derelinques 'animam meam in Inferno.'</i> נפש } <i>פזקוהו אל</i> ולשאר } <i>אדם.</i>	Because thou wilt not leave my 'Soul in Hell.'	(35) Thou 'shalt' not leave my 'Car- cass in the Grave.' —Beza. Thou wilt not leave my Soul in 'the Grave.' (Bib. 1579.)	It is cor- rected in this translation.
Genesis, chap. 37. ver. 35.	(36) <i>Descendam ad filiam meam lugens in 'Infernum,' שחור,</i> <i>אדם, Infernus; for</i> <i>so are the Hebrew,</i> <i>Greek, and Latin</i> <i>words for Hell.</i>	I will go down to my son into 'Hell' mourning.	(36) I will go down into 'the Grave unto' my son mourning.	I will go down into the 'Grave.'
Genesis, chap. 42. ver. 38.	<i>Deducetis canos meos cum dolore ad 'Inferos.'</i>	You will bring down my grey hairs with sorrow unto 'Hell.'	Instead of 'Hell,' they say 'Grave.'	For 'Hell,' they also say, 'Grave.'
Genesis, chap. 44. v. 29. 31.	<i>Deducetis canos meos cum mœrore ad 'Inferos.'</i>	— With sorrow unto 'Hell.'	With sorrow un- to 'the Grave.'	With sor- row unto the 'Grave.'
3 Kings, chap. 2. ver. 6, 9.	— <i>Ad 'Inferos.'</i>	— Unto 'Hell.'	'To the Grave.'	— To the 'Grave.'



THE doctrine of our pretended Reformers is, that "There was never, from the beginning of the world, any other place for souls, after this life, but only two, to wit, Heaven for the blessed, and Hell for the damned." This heretical doctrine includes many erroneous branches: First, that all the holy Patriarchs, Prophets, and other holy men, of the Old Testament, went not into the third place, called Abraham's Bosom, or *Limbus Patrum*; but immediately to Heaven: That they were in Heaven before our blessed Saviour had suffered death for their redemption. Whence it will follow, that our Saviour was not the first man that ascended, and entered into Heaven. Moreover, by this doctrine it will follow, that our Saviour Christ descended not into any third place, in our creed called Hell, to deliver the Fathers of the Old Testament, and to bring them triumphantly with him into Heaven: And so, that article of the Apostle's Creed, concerning our Saviour's descent into Hell, must either be put out, as indeed it was by Beza in the Confession of his Faith, printed anno 1564, or it must have some other meaning; to wit, either the living of the body in the grave, or, as Calvin and his followers will have it, the suffering of Hell-Torments, and pains upon the Cross. (d)

(35) In defence of these erroneous doctrines, they most wilfully corrupt the Holy Scriptures; and especially Beza, who in his New Testament, printed by Robert Stephens, anno 1556, makes our Saviour Christ say thus to his Father, *non derelinques cadaver meum in Sepulchro*, for the which the Hebrew, Greek, and Latin, and St. Hierom, according to the Hebrew, say, *non derelinques animam meam in Inferno*. Thus the Prophet David speak it in Hebrew: (e) Thus the Septuagint uttered in Greek: Thus the Apostle St. Peter alledges it: Thus St. Luke in the Acts of the Apostles: And for this, St. Augustine calls him an Infidel that denies it. Yet all this would not suffice to make Beza translate it so; because, as he says, he would avoid (certain errors, as he calls them) the Catholic Doctrine of *Limbus Patrum* and Purgatory. And therefore, because else it would make for the Papists Doctrine, he translates *Animam*, Carcase; *Infernum*, Grave. (f)

And though our English Translators are ashamed of this foul and absurd corruption, yet their intention appears to come not much, if any thing at all, short of Beza's; for, in their Bible of 1579, they have it in the text, "Thou wilt not leave my Soul in the Grave;" and in the margin they put, "Or Life, or Person;" thereby advertising the Reader, that if it please him, he may read thus, "Thou shalt not leave my Life in the Grave," or, "Thou shalt not leave my Person in the Grave." As though either man's Soul or Life were in the Grave, or *Anima* might be translated Person. I said, they were ashamed of Beza's translation; but one would rather think, they purposely designed to make it worse, if possible. But you see the last Translators have indeed been ashamed of it, and have corrected it. See you not now, what monstrous and absurd work our first pretended Reformers made of the Holy Scriptures, on purpose to make it speak for their own turns? By their putting Grave in the text, they design to make it a certain and absolute conclusion, howsoever you interpret Soul, that the Holy Scripture, in this place, speaks not of Christ's being in Hell, but only in the Grave; and that according to his Soul, Life, or Person; or, as Beza says, his Carcase. And so his "Soul in Hell," as the Scripture speaks, must be his Carcase, Soul, or Life in the Grave, with them. But St. Chrysostom says. (g) "He descended to Hell, that the souls which were there bound, might be loosed." And the words of St. Irenæus are equally plain: "During the three days he conversed where the dead were: As the prophet says of him, he remembered his holy ones who were dead, those who before slept in the Land of Promise: he descended to them, to fetch them out, and save them." (h)

(36) How absurd also is this corruption of theirs, "I will go down into the Grave unto my Son?" as though Jacob thought that his son Joseph had been buried in a grave; whereas, a little before, he said, that some "Wild Beast had devoured him:" But if they mean the state of all dead men, by Grave, why do they call it Grave, and not Hell, as the word is in Hebrew, Greek, and Latin? But I must demand of our latter Translators, why they did not correct this, as they have done the former, seeing the Hebrew, Greek, and Latin words are the same in both? It cannot be through ignorance. I find: No, it must have been purely out of a design to make their ignorant Readers believe, that the Patriarch Jacob spoke of his body only to descend into the Grave to Joseph's body: For as concerning Jacob's soul, that, by their opinion, was to ascend immediately after his death into Heaven, and not descend into the Grave. But if Jacob was forthwith to ascend in soul, how could he say, as they translate, "I will go down into the grave, unto my son, mourning?" As if, according to their opinion, he should say, "My son's body is devoured by a beast, and his soul is gone up to Heaven:" Well, "I will go down to him into the Grave."

(d) Calvin's Instit. lib. 2. c. 16. Sect. 10. and in his Catechism. (e) Psal. 15. ver. 10. (f) See Beza's Annotat. in Act. 2. (g) St. Chrys. in Eph. 4. (h) St. Irenæus, lib. 5. line.

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Psaln 85. ver. 13.	(37) <i>Et erui animam meam ex inferno inferiori.</i>	Thou hast deli- vered my soul from the 'Lower Hell.'	(37) Thou has delivered my soul from the 'Lowest Grave.'	Instead of 'lower' Hell, they say, 'low- est' Hell.
Psaln 89. ver. 49.	(38) <i>Erant animam suam manu inferi?</i>	Shall he deliver his soul from the hand of 'Hell?'	(38) Shall he de- liver his soul from the hand of the 'Grave?'	Shall he de- liver his soul from the hand of the 'Grave?'
Hosea, chap. 13. ver. 14.	<i>Fro mors tua, O mors, morsus tuus erit inferni.</i> <span style="font-size: small;">ἡρώς</span>	O death, I will be thy death; I will be thy sting, O 'Hell.'	— O 'Grave,' I will be thy destruc- tion.	O death, I will be thy 'Plagues;' O 'Grave,' I will be thy destruc- tion.
1 Corinth. chap. 15. ver. 55.	<i>Ubi est, mors, stimulus tuus? ubi est, inferni, victoria tua?</i> <span style="font-size: small;">ἀδύ.</span>	Where is, O death, thy sting? where is, O 'Hell,' thy vic- tory?	O death, where is thy sting? O 'Grave,' where is thy victory?	For 'Hell,' they say, 'Grave.'
Psaln. 6. ver. 5.	<i>In 'Inferno' autem quis confitebitur tibi?</i>	But in 'Hell,' who shall confess to thee?	They say, 'In the Grave.'	In the 'Grave, who shall give thee thanks?'
Proverbs, chap. 27. vers. 20.	<i>'Infernus' &amp; perditio nunquam implebitur.</i>	'Hell' and de- struction are never full.	'The Grave' and destruction are ne- ver full.	Corrected.
Hebrews, chap. 5. ver. 7.	(39) <i>Qui in diebus carnis suae preces supplicationesque ad eum, qui possit illum salvum facere a morte, cum clamore valido &amp; lachrymis offerens, exauditus est. Pro sua reverentia,</i> <span style="font-size: small;">ἀπὸ τοῦ φόβου αὐτοῦ</span>	Who in the days of his flesh, with a strong cry and tears, offering prayers and supplications to him that could save him from death, was heard 'For his re- verence.'	(39) 'Which' in days of his flesh, 'offered up' pray- ers, with strong 'crying, unto' him that 'was able to' save him from death, 'and' was heard, 'In that which he fear- ed.'	Who in the days, &c. 'And was heard in that he feared.'

(57) UNDERSTAND, good reader, that in the Old Testament none ascended into Heaven. "This way of the holies," as the Apostle says, "being not yet made open;" (i) because our Saviour Christ himself was to "Dedicate that new and living way," and begin the entrance in his own person, and by his passion to open Heaven; for none but he was found worthy to open the Seals, and to read the Book. Therefore, as I said before, the common phrase of the Holy Scripture, in the Old Testament, is even of the best of men, as well as others, that dying, they went down, *ad Inferum*, or *ad Infernum*; that is, descended not to the Grave, which received their bodies only; but *ad Inferum*, "into Hell," a common receptacle for their souls.

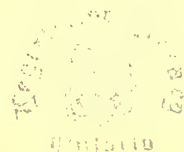
So we say in our creed, that our Saviour Christ himself descended into Hell, according to his soul. So St. Hierom, speaking of the state of the Old Testament, (k) says, "If Abraham, Isaac, and Jacob were in Hell, who was in the kingdom of Heaven?" and again, "Before the coming of Christ, Abraham was in Hell; after his coming, the Thief was in Paradise." And lest it might be objected, that Lazarus being in Abraham's bosom, saw the rich glutton afar off in Hell: and that therefore both Abraham and Lazarus seem to have been in Heaven, the same holy Doctor resolves it, that Abraham and Lazarus also were in Hell, but in a place of great rest and refreshing; and therefore very far off from the miserable wretched glutton, that lay in torments. Which is also agreeable to St. Augustine's interpretation of this place, (l) in the Psalm, "Thou hast delivered my soul from the lower Hell;" who makes this sense of it, that the lower Hell is the place wherein the damned are tormented; the higher Hell is that, wherein the souls of the just rested, calling both places by the name of Hell. To avoid this distinction of the inferior and higher Hell, our first translators, instead of lower Hell, rendered it lowest Grave; which they would not for shame have done, had they not been afraid to say in any place of Scripture (how plain soever) that any soul was delivered or returned from Hell, lest it might then follow, that the Patriarchs and our Saviour Christ were in such a Hell: and though the last translation has restored the word Hell in this place; yet so loth were our translators to hear the Scripture speak of Limbus Patrum or Purgatory, that they still retained the superlative lowest, lest the comparative lower (which is the true translation) might seem more clearly to evince this distinction between the superior and inferior Hell; though they could not at the same time be ignorant of this sentence of Tertullian; "I know that the bosom of Abraham was no Heavenly place, but only the higher Hell, or the higher part of Hell." (m) Nor can I believe, but they must have read these words in St. Chrysostom, upon that place of Esai: "I will break the brazen gates, and bruise the iron bars in pieces, and will open the treasure darkened." &c. So he (the Prophet) calls Hell, says he; "For although it were Hell, yet it held the holy souls, and precious vessels, Abraham, Isaac, and Jacob." (n)

(38) And thus all along, wherever they find the word Hell, that is, where it signifies the place in which the Holy Fathers of the Old Testament rested, called by the Church *Limbus Patrum*, they are sure to translate it Grave; a word as much contrary to the signification of the Greek, Hebrew, or Latin words, as Bread is to the Latin word *Lac*. If I ask them, what is Hebrew, Greek, or Latin for Hell, must they not tell me, *שְׁאוֹל* *šə'ol*, *Infernus*? If I ask them, what words they will bring from those languages to signify Grave, must they not say, *קבר* *qabr*, *Sepulchrum*? with what face then can they look upon these wilful corruptions of theirs?

(39) Note here another most damnable corruption of theirs; instead of translating, as all antiquity, with a general and full consent, has ever done in this place, "That Christ was heard of his Father, for his reverence;" they read, "That he was heard in that which he feared;" or, as this last Bible has it, "And was heard in that he feared." And who taught them this sense of the text? doubtless Beza; whom, for the most part, they follow; and he had it from Calvin, who, he says, was the first that ever found out this interpretation.—And why did Calvin invent this, but to defend his blasphemous doctrine, "That our Saviour Jesus Christ, upon the Cross, was horribly afraid of damnation: and that he was in the very sorrows and torments of the damned: and that this was his descending into Hell: and that otherwise he descended not." Note this, good reader, and then judge to what wicked end this translation tends. Who has ever heard of greater blasphemy? and yet they dare presume to force the Scripture, by their false translation, to back them in it; "He was heard in that which he feared;" as if they should say, he was delivered from damnation, and the eternal pains of Hell, of which he was sore afraid. What dare they not do, who tremble not at this?

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(i) Heb. 9. v. 8. Heb. 10. ver. 20. (k) Epitaph. Nepot. cap. 3. (l) St. Aug. in Ps. 85. ver. 13. (m) Tertul. 1. 4. adversus Marcion. (n) S. Chrysost. Hom. quod Christus sit Deus, To. 5.





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Romans, chap. 2. ver. 26.	(39) <i>Si retinere præ- ceptionem justitias, &amp; præ- cepta, legis custodiet, &amp;c.</i>	If then the pre- puce keep the jus- tices of the law, &c.	(39) If the uncir- cuncision keep the ordinances of the law.	If therefore the uncircum- sion keep the righteousness of the law.
St. Luke, chap. 1. ver. 6.	<i>Erant autem justi, &amp; ambulant ante Deum, incedentes in omnibus mandatis &amp; justifica- tionibus, &amp;c. &amp; iniquitatem, Domini sine querela.</i>	And they were both just before God, walking in all the commandments and justifications of our Lord, without blame.	And they were both righteous be- fore God, walking in all the command- ments and ordinan- ces of the Lord blameless.	And they were both righteous before God, walking in all the command- ments and or- dinances of the Lord blame- less.
Apocalyp. chap. 19. ver. 8.	<i>Byssinum enim jus- tificationes sunt sanc- torum, &amp; &amp;c.</i>	For the silk are the justifications of saints.	For the fine linen are the righteous- ness of saints.	For the fine linen is the righteous- ness of saints.
2 Timoth. chap. 4. ver. 8.	(40) <i>In reliquo, re- posita est mihi, corona justitiæ, &amp;c. &amp; &amp;c., quam reddet mihi Do- minus in illa die justus iudex, &amp;c. &amp;c.</i>	Concerning the rest, there is laid up for me a crown of justice, which our Lord will render to me in that day a just judge.	(40) Henceforth there is laid up for me a crown of right- eousness, which the Lord the righteous judge shall give me, &c.	For justice, they translate righteous- ness: and for a just judge, they say, a righteous judge.
2 Thessal. chap. 1. ver. 5, 6.	— <i>In exemplum justi, &amp;c., judicii Dei, ut digni habea- mini in regno Dei, pro quo &amp; patiamini, si tamen justum est, &amp;c., apud Deum retribuere tribulationem illis qui vos tribulant.</i>	For an example of the just judgment of God, that you may be counted worthy of the king- dom of God, for which you suffer, that yet it be just with God to repay tribulation to them that vex you, and to you that are vexed, rest with us, &c.	Rejoice, &c.— which is a token of the righteous judg- ment of God, that you may be count- ed worthy of the kingdom of God, for which ye suffer. For it is a righteous thing with God, to recompence tribu- lation to them that trouble you, and to you that are trou- bled rest.	Here also they say righteous judgment, and righteous thing, in- stead of just, &c.
Hebrews, chap. 6. ver. 10.	<i>Non enim injustus, &amp;c., Deus, ut obli- voscatur operis vestri, &amp;c.</i>	For God is not unjust, that he should forget your works, &c.	God is not un- righteous, to forget your good works and labour.	For God is not unright- eous, &c.

(39) **A**S the article of Justification has many branches, and as their errors therein are manifold, so are their English translations accordingly in many respects false and heretical: first, against Justification by Good Works, and by keeping the Commandments, they suppress the very name of Justification in all such places where the word signifies the Commandments, or the Law of God; and where the Greek signifies most exactly Justices and Justifications, according as our vulgate Latin translates, *Justitias* & *Justificationes*, there the English translations say, Statutes or Ordinances; as you see in these examples, where their last translation, because they would seem to be doing, though to small purpose, changes the first corruption, "Ordinances of the Law," into Righteousness; another word, as far from what it should have been, in comparison, as the first: and to what end is all this, but to avoid the term Justifications? they cannot be ignorant how different this is from the Greek, which they pretend to translate.—In the Old Testament, perhaps they will pretend that they follow the Hebrew word, which is *צדקה*; and therefore they translate Statutes and Ordinances; (Righteousness too, if they please); but even there also, are not the seventy Greek interpreters sufficient to teach them the signification of the Hebrew word, who always interpret it, *δικαιοσύνη*; in English, Justifications?

But admit that they may control the Septuagint in the Hebrew; yet in the New Testament they do not pretend to translate the Hebrew, but rather the Greek. What reason have they then for rejecting the word Just and Justifications? surely, no other reason, but that which their master Beza gives for the same thing; saying, that "he rejected the word *Justificationes*, on purpose to avoid the cavils that might be made from this word, against Justification by Faith." (a) As if he should say, this word, truly translated according to the Greek, might minister great occasion to prove, by so many places of Scripture, that man's Justification is not by Faith only, but also by keeping the Law, and observing the Commandments of God; which, therefore, are called according to the Greek and Latin, *Justificationes*, because they concur to Justification, and making a man just: as by St. Luke's words, also, is well signified; which have this allusion, that they were both just, because they walked in all the Justifications of our Lord; which they designedly suppress by other words.

(40) And hereof it also rises, that when Beza could not possibly avoid the word in his translation, Apoc. 19. 8. "The Silk is the Justification of Saints;" he helps the matter with this commentary, "That Justifications are those good Works, which are the Testimony of a lively Faith." (b) But our English translators have found another way to avoid the word, even in their translations: for they, because they could not say Ordinances, translate, "The Righteousness of Saints;" abhorring the word "Justifications of Saints," because they know full well, that this word includes the Good-works of Saints: which works, if they should in translating, call their Justifications, it would rise up against their "Justifications by Faith only:" therefore, where they cannot translate Ordinances and Statutes, which are terms farthest off from Justification, they say, Righteousness, making it also the plural number; whereas the more proper Greek word for Righteousness, is *αἰσχύνη*, (Dan. 6. 22.) which there some of them translate Unguiltiness, because they will not translate exactly if you would hire them.

And by their translating Righteous, instead of Just, they bring it, that Joseph was a righteous man, rather than a just man; and Zachary and Elizabeth were both righteous before God, rather than just; because when a man is called just, it sounds that he is so indeed, and not by imputation only. Note also, that where Faith is joined with the word Just, they omit not to translate it just, "The Just shall live by Faith," to signify, that "Justification is by Faith alone," (c)

(41) These places, (2 Tim. 2 Thess. and Heb.) do very fairly discover their false and corrupt intentions, in concealing the word Justice in all their Bibles; for, if they should translate truly, as they ought to do, it would infer, (d) that men are justly crowned in Heaven for their good Works upon Earth, and it is God's Justice so to do; and that he will do so, because he is a just Judge, and because he will show his just Judgment; and he will not forget so to do, because he is not unjust; as the Ancient Fathers do interpret and expound. St. Augustine most excellently declares, that it is God's grace, favour, and mercy in making us, by his grace, to live and believe well, and so to be worthy of Heaven; and his Justice and just Judgment, to render and repay eternal Life for those Works which himself wrought in us: which he thus expresses, "How should he render or repay as a just Judge, unless he had given it as a merciful Father?" (e)

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(a) Beza Annot. in Luk. 1. (b) Beza Annot. in Apoc. 19. (c) Rom. 1. (d) St. Chrys. Theodoret, Oecumen. upon these places. (e) St. Aug. de Gra. & lib. Arbitr. cap. 6.

The Book, Chapter, and Ver.	The Vulgate Latin Text.	The true English ac- cording to the Rhe- nish Translation.	Corruptions in the Pro- testant Bibles printed A. D. 1562, 1577, 1579.	The last trans- lation of the Protest- ant Bible, edit. Lon. an. 1683.
Roman., chap. 8. ver. 18.	(42) <i>Exi-time, cogi- tamus, enim quod non sunt condigne passionis huius temporis ad fu- turam gloriam, &amp;c.</i> <i>κα αἰξια της τω μελλουσας δοξας.</i>	For 'I think' that the passions of this time are not 'con- dign to' the glory to come, that shall be revealed in us.	(42) For I am 'cer- tainly persuaded,' that the 'afflictions' of this time, are not 'worthy' of the glory which shall be in us.	For 'I reckon' that the sufferings of this present time, are not 'worthy' to be compared with the glory which shall be re- vealed in us.
Hebrews, chap. 10. ver. 29.	(43) <i>Quanto magis putatis deteriora me- reri, supplicia, ποσω χαρονος αζημιωσεται τιμω- ρας, qui Filium Dei conculcaverit, &amp;c.</i>	How much more, think you, doth he 'deserve worse punishments,' who hath trodden the Son of God under- foot?	(43) How much 'sorer shall' he 'be punished, which treadeth' under-foot the Son of God?	Of how much sorer punishment, suppose ye, shall he be thought 'wor- thy' who hath trodden un- der-foot the Son of God.
Colossians, chap. 1. ver. 12.	(44) <i>Gratias ag- nites Deo Patri, qui dignos, ικανωσαντι, nos fecit in partem sor- tis sanctorum in lu- mine.</i>	Giving thanks to God the Father, who hath made us 'worthy' unto the part of the 'lot' of the saints in the light.	(44) Giving thanks to God the Father, 'that' hath made us 'meet to be partakers' of the 'inheritance' of the saints in light.	Giving thanks unto the Father that hath made us 'meet,' &c.
Psal. 118. ver. 112.	(45) <i>Inclinavi cor meum ad faciendas justificationes tuas in eternum, propter re- tributionem.</i>	I have 'inclined' my heart to do thy 'justifications' for ever for reward.	(45) I have ap- plied my heart to fulfil thy statutes always, even unto the end.	— 'Even unto the end.'
Hebrews, chap. 2. ver. 9.	(46) <i>Eum autem qui modico quam An- geli minoratus est, vi- demus Jesum, propter passionem mortis gloria &amp; honore coronatum.</i>	But him that was a little lessened un- der the Angels, we see Jesus, because of the passion of death, crowned with glory and honour.	(46) We see Je- sus crowned with glory and honour, 'which' was a little 'inferior to' the An- gels, 'through' the 'suffering' of death.	But we see Jesus, who was made a little lower than the Angels, for the suffering of death crowned with glory and honour.



(42) **I** SHALL not say much of this gross corruption, because they have been pleased to correct it in their last translation: Nor will I dwell on their first words, “I am certainly persuaded,” which is a far greater asseveration than the Apostle uses; I wonder how they could thus translate that Greek word *ληξομαι*; but that they were resolved not only to translate the Apostle’s words falsely, against Meritorious Works, but also to avouch and affirm the same forcibly. And for the words following, they are not in Greek, as they translate in their first English Bibles, “The afflictions are not worthy of the glory,” &c. because they will not have our suffering here, though for Christ’s sake, to merit eternal glory; but thus, “The afflictions of this time, are not equal, correspondent, or comparable to the glory to come,” because they are short, but the glory is eternal; the afflictions are small and few, in comparison; the glory great and abundant, above measure. By this the Apostle would encourage us to suffer; as he does also in another place very plainly, when he says, “Our tribulation, which presently is for a moment and light, worketh, (‘prepareth,’ says their Bible, 1577, with a very false meaning) above measure exceedingly, an eternal weight of glory in us.” See you not here, that short tribulation in this life “Works,” that is, causes, purchases, and deserves an eternal weight of glory in the next? And what is that, but to be Meritorious, and worthy of the same? As St. Cyprian says, (f) “O what manner of day shall come, my brethren, when our Lord shall recount the Merits of every one, and pay us the reward, or stipend of faith and devotion!” Here you see are Merits, and the reward for the same.—Likewise St. Augustine: (g) “The exceeding goodness of God has provided this, that the labours should soon be ended, but the rewards of the Merits shall endure without end; the Apostle testifying, the passions of this time are not comparable,” &c. “For we shall receive greater bliss, than are the afflictions of all passions whatsoever.”

(43) How deceitfully they deal with the Scripture in this place! One of their Bibles (h) very falsely and corruptly leaving out the words “Worthy of,” or “Deserve,” saying, “How much sorer shall he be punished?” &c. And the last of their translations adding as falsely to the text the word “Thought:” “How much sorer punishment shall he be thought worthy of?” &c. And this is done to avoid this consequence, which must have followed by translating the Greek word sincerely; to wit, if the Greek here, by their own translation, signifies “To be worthy of,” or “To deserve,” being spoken of pains or punishments deserved; then must they grant us the same word to signify the same thing elsewhere in the New Testament, when it is spoken of deserving Heaven, and the kingdom of God, as in Luke, ch. 20, and 21. where, if they translate according to the Greek, which they pretend to, they should say, “May be worthy,” and “They that are worthy;” and not according to the Vulgate Latin, which, I see, they are willing to follow, when they think it may make the more for their turn.

(44) The Greek word *ικανους*, they translate to make “Meet” in this place, but in other places (viz. Mat. 3. c. 8, 11, and v. 8.) they translate *ικανος*, “Worthy.” And why could they not follow the old Latin interpreter one step further? seeing this was the place where they should have shewed their sincerity, and have said, that God made us “Worthy” of heavenly bliss; because they cannot but know, that if *ικανος* be “Worthy,” then *ικανους* must needs be “To make worthy.” But they follow their old master, Beza, (i) who tells them, that here, and here, and so forth, I have followed the old Latin interpreter, translating it “Worthy,” but in such and such a place (meaning this for one) I chuse rather to say “Meet.” What presumption is here! The Greek Fathers interpret it “Worthy.” St. Chrysostom, upon this place, says, (k) “God doth not only give us society with the Saints, but makes us also Worthy to receive so great a dignity.” And Œcumenius says, that “It is God’s glory to make his servants Worthy of such good things: And that it is their glory to be made Worthy of such things.” (l)

(45) Here is yet another most notorious corruption against “Merits:” “I have applied my heart to fulfil thy statutes, always, even unto the end;” and for their evasion here, they fly to the ambiguity of the Hebrew word *קפץ*, as if the seventy interpreters were not sufficient to determine the same; but because they find it ambiguous, they are resolved to take their liberty, though contrary to St. Hierom, and the Ancient Fathers, both Greek and Latin.

(46) In fine, so obstinately are they set against Merits, and Meritorious Works, that some of them think, (m) that even Christ himself did not merit his own glory and exaltation: For making out of which error, I suppose, they have transposed the words of this text, thereby making the Apostle say, that Christ was made inferior to Angels by his suffering death; that is, says Beza, “For to suffer death;” by which they quite exclude the true sense, that “For suffering death, he was crowned with glory;” which are the true words and meaning of the Apostle. But in their last translations they so place the words, that they will have it left so ambiguous, as you may follow which sense you will: Intolerable is their deceit!

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(f) St. Cyprian, Ep. 56. v. 3. (g) St. August. Sermon. 57. de Sanct. (h) Bible of 1562. (i) Beza Annotat. in 3. Matth. Nov. Test. 1556. (k) Œcum. in Caten. (l) St. Basil, in Orat. Litr. (m) See Calvin, in Epist. ad Philip.

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St. John, chap. 1. ver. 12.	(47) <i>Quotquot au- tem receperunt eum, dedit eis 'potestatem' filios Dei fieri.</i>	But as many as received him, he gave them 'Power' to be made the sons of God.	(47) But as many as received him, he gave them 'Prerogative,' (Dignity, says Beza) to be the sons of God.	Corrected.
1 Corinth. chap. 15. ver. 10.	(48) — <i>Sed abun- dantius illis omnibus laboravi: non ego au- tem, sed gratia Dei 'mecum.'</i> ἡ χάρις τοῦ Θεοῦ ἰ μετ', ἰ μετ'.	— But I have la- boured more abun- dantly than all they; yet not I, but the grace of God 'with me.'	(48) — yet not I, but the grace of God 'which is' with me.	— Yet not I, but the grace of God which was with me.
Ephesians, chap. 3. ver. 12.	(49) <i>In quo habemus fiduciam &amp; ac- cessum in confidentia per fidem ejus.</i>	In whom we have 'affiance' and 'ac- cess' in confidence, by the faith of him.	(49) 'By' whom we have 'boldness' and 'entrance, with the' confidence 'which is' by the faith of him, or in him, as Beza has it.	Corrected.
2 Corinth. chap. 6. ver. 1.	(50) 'Adjucantes,' συμπόρευτες, autem ex- hortamur, ne in vacu- um gratiam Dei reci- piatis.	And 'we helping,' do exhort, that you receive not the grace of God in vain.	(50) And we 'God's labourers,' &c. In another Bible, We 'together are God's labourers.'	Corrected.
Romans, chap. 5. ver. 6.	(51) <i>Ut quid enim Christus, cum adhuc 'infirmi essemus,' &amp; τὸ ἡμεῖς ἀδικοῦντες, secundum tempus pro impiis mor- tuitus est.</i>	For, why did Christ, when we as yet 'were weak,' according to the time, die for the impious.	(51) Christ, when we were yet of no 'strength, died' for the 'ungodly.'	For when we were yet with- out 'strength,' in due time Christ died for the ungodly.
1 Ep. John, chap. 5. ver. 3.	(52) <i>Hæc est enim caritas Dei, ut man- data ejus custodiamus: 'mandata ejus 'gra- via' non sunt, et ἡ ἀγάπη ἐκ τοῦ Θεοῦ.</i>	For this is the charity of God, that we keep his com- mandments: And his commandments are not 'heavy.'	(52) — And his commandments are not 'grievous.'	— Instead of, 'his command- ments are not heavy, they say, 'Are not grievous.'
St. Matth. chap. 19. ver. 11.	(53) <i>Qui dixit illis, 'non omnes capiunt,' &amp; τὸ οὐ πάντες χωροῦν τὸν λόγον τοῦτον, sed quia non de- bet esse.</i>	— All men 'do not' receive this saying.	(53) — All men 'cannot' receive this saying.	— All men 'cannot' re- ceive this saying.

(47) **A** GAINST Free-Will, instead of Power, they, in their translation, use the word Prerogative; and Beza, the word Dignity; protesting (n) that whereas, in other places, he often translated this Greek word, Power and Authority, here he rejected both indeed against Free-Will; which, he says, the sophists would prove out of this place, reprehending Erasmus; for following them in his translation.—But whereas the Greek word is indifferently used to signify Dignity or Liberty, he that will translate either of these, and exclude the other, restrains the sense of the Holy Ghost, and determines it to his own fancy. Now we may as well translate Liberty, as Beza does Dignity? but we must not abridge the sense of the Holy Ghost to one particular meaning, and therefore we translate *Potestas* and Power, words indifferently signifying both Dignity and Liberty. But in their last Bible it is corrected. It would have been well, if they had corrected this next, though I think of the two, they have made it worse; translating, “Not I, but the grace of God which was with me,” (“which is with me,” say their old Bibles.)

(48) By which falsity, they here also restrain the sense of the Holy Ghost; whereas, if they had translated according to sincerity,—“Yet not I, but the grace of God with me,” the text might have had not only the sense they confine it to, but also this, “Not I, but the grace of God which laboured with me.” So that, by this latter, it may be evidently signified, that the grace of God, and the Apostle, both laboured together; and not only grace, as if the Apostle had done nothing, like unto a block, or forced only; but that the grace of God did so concur, as the principal agent, with all his labours, that his free-will wrought with it: and this is the most approved interpretation of this place, which their translation, by putting, “which is,” or, “which was,” into the text, excludes.

But they reprehend the vulgate Latin interpreter for neglecting the Greek article, not considering that the same many times cannot be expressed in Latin; the Greek phrase having this prerogative above the Latin, to represent a thing more briefly, commodiously, and significantly by the article, as *Jacobus Zebedæi*, *Jacobus Alphæi*, *Judas Jacobi*, *Maria Cleophae*: in all which, though the Greek article is not expressed, yet they are all sincerely translated into Latin. Nor can the article be expressed without adding more than the article, and so not without adding to the text, as they do very boldly in such speeches, throughout the New Testament. Yea, they do it when there is no article in the Greek, and that purposely: as in this of the Ephesians, (49) where they say, “Confidence is by Faith,” as though there were no “Confidence by Works.” The Greek, *ἐμπιστεύομεν διὰ τῆς πίστεως*, bears not that translation, unless there were an article after Confidence, which is not; but they add it to the text: as also Beza does the like, Rom. 8. 2. and their English Geneva Testaments after him, to maintain the heresy of imputative justice: as in his annotations he plainly deduces, saying confidently, “I doubt not, but a Greek article must be understood;” and therefore, forsooth, put into the text also. He does the same in St. James, 2. v. 20. still debating the case in his annotations, why he does so; and when he has concluded in his fancy, that this or that is the sense, he puts it so in the text, and translates accordingly. But if they say, that in this place of the Corinthians there is a Greek article, and therefore they do well to express it: I answer, first, the article may then be expressed in translation, when there can be but one sense of the same. Secondly, it must be expressed, when we cannot otherwise give the sense of the place, as Mat. 1. v. 6. *ἐκ τῆς ὕλης*, *Ex ea quæ fuit Urine*, where the vulgate interpreter omits it not; but in this of St. Paul, which we now speak of, where the sense is doubtful, and the Latin expresses the Greek sufficiently otherwise, he leaves it also doubtful and indifferent, not abridging it, as they do, saying, “The grace of God which is with me.”

(50) Again, in this other place of the Corinthians, where the Apostle calls himself and his fellow preachers, “God’s co-adjutors, co-labourers,” or such as labour and work with God, how falsely have their first translators made it, let themselves, who have corrected it in their last Bible, judge.

(51) And in this next, the Apostle’s words do not signify, that “We had no strength, or, “were without strength;” but that we were “weak, feeble, infirm:” and this they corrupt to defend their false doctrine, “That free-will was altogether lost by Adam’s sin. (o) (p)

(52) When they have bereaved and spoiled a man of his free-will, and left him without all strength, they go so far in this point, that they say, the regenerate themselves have not free-will and ability; no, not by and with the grace of God, to keep the commandment. To this purpose, they translate, his commandments are not “grievous,” rather than “are not heavy;” for in saying, “they are not heavy,” it would follow, they might be kept and observed; but in saying “they are not grievous,” that may be true, were they never so heavy or impossible, through patience; as when a man cannot do as he would; yet it grieves him not, being patient and wise, because he is content to do as he can, and is able.

(53) Our Saviour says not, in this place of St. Matthew, as they falsely translate, “All men cannot,” but, “All men do not,” and therefore, St. Augustine says, “Because all will not.” (q) But when our Saviour says afterwards, “He that can receive, let him receive:” He adds another Greek word to express that sense, *ὁ δυναμικὸς χωρεῖν χωρεῖται*: whereas by the Protestant translation, he might have said, *ὁ χωρεῖν χωρεῖται*. Vide above.



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Romans, chap. 5. ver. 18.	(54) <i>Igitur sicut per unius delictum in om- nes homines in con- demnationem: sic et per unius justitiam in omnes homines in justi- ficationem vite.</i>	Therefore, as by the offence of one, unto all men to condemnation: so also, by the justice of one, unto all men to justification of life.	(54) 'Likewise then,' as by the of- fence of one, 'the faulr came on' all men to condemna- tion: so by the 'jus- tifying' of one 'the benefit aboundeth towards' all men, to 'the' justifica- tion of life.	Therefore, as by the offence of one, 'judg- ment came up- on' all men to condemnation: even so by the righteousness of one, 'the free gift came upon' all men unto justifica- tion of life.
Romans, chap. 4. ver. 3.	(55) <i>Credidit Abra- ham Deo, &amp; reputatum est illi ad justitiam.</i> <small>ut diximus</small>	Abraham believed God, and it was re- puted him to 'jus- tice.'	(55) Abraham believed God, and it was reputed to him 'for' justice.	And it was accounted unto him 'for' right- eousness.
2 Corinth. chap. 5. ver. ult.	(56) — <i>Ut nos ef- ficeremur justitia Dei ipso.</i> <small>ἐνεργείᾳ τοῦ θεοῦ ἐν ᾧ</small>	— That we might be made the 'justice' of God in him.	(56) That we 'by his means should be that righteousness which before' God 'is allowed.'	That we might be made the 'righteousness' of God in him.
Ephesians, chap. 1. ver. 6.	(57) <i>In qua gra- tificavit, <del>ἐξαρτων</del>, nos in dilecto filio suo.</i>	Wherein he hath 'gratified us' in his beloved Son.	(57) Wherein he hath 'made' us 'ac- cepted,' (or, 'freely accepted') in his beloved Son.	Wherein he hath made us 'accepted' in the Beloved.
Daniel, chap. 6. ver. 22.	(58) — <i>Quia co- ram eo justitia inventa est in me.</i>	— Because before him, 'justice' was found in me.'	(58) Because be- fore him, 'my' jus- tice was found out.	For as much as before him 'Innocency was found in me.'
Romans, chap. 4. ver. 6.	(59) <i>Sicut &amp; Da- vid dicit, <del>καὶ</del>, beati- tudinem hominis cui Deus accepto fert jus- titiam sine operibus.</i>	As David also 'termeth' the bless- edness of a man, to whom God reputeth 'justice' without works.	(59) As David 'describeth' the blessedness of 'the' man, 'unto' whom God 'imputeth righteousness.'	Instead of 'termeth' they say, 'describ- eth;' and for 'justice,' they have 'righte- ousness.'

(54) **B**EZA, in his annotations on Rom. 5. 18. protests, that his adding to this text is especially against Inherent Justice, which, he says, is to be avoided as nothing more. His false translation you see our English Bibles follow; and have added no fewer than six words in this one verse; yea, their last translations have added seven, and some of these words much different from those of their former brethren; so that it is impossible to make them agree betwixt themselves. I cannot but admire to see how loth they are to suffer the Holy Scripture to speak in behalf of Inherent Justice.

(55) So also in this next place, where they add the word “for” to the text, “And it was reputed to him for justice,” for “righteousness” says their last righteous work; for the longer they live, the further they are divided from justice; because they would have it to be nothing else, but instead and place of Justice. thereby taking away true Inherent Justice, even in Abraham himself. But admit this translation of theirs, which, notwithstanding in their sense, is false, must it needs signify not true Inherent Justice, because the Scripture says, it was reputed for Justice? Do such speeches import, that it is not so indeed, but is only reputed so? Then if we should say, this shall be reputed to thee “for” sin, “for” a great benefit. &c. it should signify it is no sin indeed, nor great benefit. But let them remember, that the Scripture uses to speak of sin and of justice alike, *Reputabitur tibi in peccatum*, “It shall be reputed to thee for sin,” as St. Hierom translates it.<sup>(r)</sup> If then justice only be reputed, sin also is only reputed: If sin be in us indeed, justice is in us indeed. And the Greek Fathers make it plain, that “To be reputed unto justice,” is to be true justice indeed; interpreting St. Paul’s words, that “Abraham obtained justice,” “Abraham was justified;” for that is, say they, “It was reputed him to justice.” And St. James testifies, that “In that Abraham was justified by faith and works, the Scripture was fulfilled,” which says, “It was reputed him to justice,” Gen. 15. ver. 6. in which words of Genesis there is not “for justice,” or “instead of justice,” as the English Bibles have it, for the Hebrew *וְיִצְחָק בְּעֵינֵי אֲבְרָהָם* should not be so translated, especially when they meant it was so counted or reputed for justice, that it was not justice indeed.

(56) Again, how intolerably have their first translations corrupted St. Paul’s words, 2 Cor. 5. which though their latter Bibles have undertaken to correct, yet their heresy would not suffer them to amend also the word “righteousness!” It is death to them to hear of justice.

(57) Here again they make St. Paul say, that God made us “accepted,” or “freely accepted in his beloved Son,” (their last translation leaves out Son very boldly, changing the word his into the, “Accepted in the beloved,”) as if they had a mind to say, that “In, or among all the beloved in the world, God has only accepted us:” As they make the Angel in St. Luke say to our blessed Lady, “Hail! freely beloved,” to take away all grace inherent and resident in the blessed Virgin, or in us. Whereas the Apostle’s word signifies that we are truly made grateful, or gracious and acceptable; that is to say, that our soul is inwardly endued and beautified with grace, and the virtues proceeding from it; and consequently, is holy indeed before the sight of God, and not only so accepted or reputed, as they imagine. Which St. Chrysostom sufficiently testifies in these words, “He said not, which he freely gave us, but, wherein he made us grateful; that is, not only delivered us from sins, but also made us beloved and amiable, made our soul beautiful and grateful, such as the Angels and Archangels desire to see, and such as himself is in love withal, according to that in the Psalm, the King shall desire or be in love with thy beauty.<sup>(s)</sup>” St. Hierom speaking of baptism, says, “Now thou art made clean in the laver: And of thee it is said, who is she that ascends white? and let her be washed, yet she cannot keep her purity, unless she be strengthened from our Lord;”<sup>(t)</sup> whence it is plain, that by baptism original sin being expelled, Inherent Justice takes place in the soul, rendering it clean, white, and pure; which purity the soul, strengthened by God’s grace, may keep and conserve.

(58) Another falsification they make here in Daniel, translating, “My justice was found out;” and in another Bible, “My unguiltiness was found out,” to draw it from Inherent Justice, which was in Daniel. In their last edition you see they are resolved to correct their brethren’s fault; notwithstanding though they mend one, yet they make another; putting innocency instead of justice. It is very strange that our English Protestant divines should have such a pique against justice, that they cannot endure to see it stand in the text, where both the Chaldee, Greek, and Latin place it.

(59) It must needs be a spot of the same infection, that they translate describeth here; as though imputed righteousness (for so they had rather say, than justice) were the description of blessedness.

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(r) Deut. c. 23, and 24. Ecum. in Caten. Photius, chap. 2, ver. 23. (s) St. Chrys. in this place of the Ephesians. (t) St. Hierom, lib. 3. contra Pelagianos.

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II. brews, chap. 10. ver. 22.	(59) <i>Accedamus cum vero corde in plenitudine fidei,</i> <i>ἡ ἀληθὴς πίστις τοῦ ἡρώδου.</i>	Let us approach with a true heart, in 'fulness' of faith.	(60) Let us 'draw nigh' with a true heart, in 'assurance' of faith.	Let us draw near with a true heart, in 'full assu- rance' of faith.
I Corinth. chap. 13. ver. 2.	(61) <i>Et si habuero 'omnem,' scientiam, Fi- dem, ita ut montes transferam, charita- tem autem non habue- ro, nihil sum.</i>	And if I should have 'all' faith, so that I could remove mountains, and have not charity, I am nothing.	(61) If I should have 'whole' faith. <i>Totam fidem,</i> saith Beza, for <i>omnem fi- dem.</i>	'All' faith.
I Corinth. chap. 12. ver. 31.	<i>Et adhuc excellen- torem viam vobis de- monstro.</i>	And yet I shew you a 'more excel- lent way.'	Beza in Testa- ment. 1556, trans- lates it, 'Behold, moreover also' I shew you a way 'most diligently.' And in another, viz. of 1565. And 'besides,' I shew you a way 'to ex- cellency.'	Corrected.
St. James, chap. 2. ver. 22.	(62) <i>Vides quoniam fides 'eo operabatur,' ἐν ἔργῳ, operibus illius.</i>	Seest thou that faith 'did work' with his works.	(62) Thou seest that faith 'was a helper of' his works. Beza.	Corrected.
St. Luke, chap. 18. ver. 42.	(63) <i>Et Jesus dixit illi, respice, fides tua te 'salvum fecit,' ἡ πίστις σὲ σώτην σε.</i>	Thy faith hath 'made thee whole.'	(63) Thy faith hath 'saved' thee.	Thy faith hath 'saved thee.'
St. Mark, chap. 10. ver. 52. and chap. 9. ver. 48.	<i>Vade, fides tua 'te salvum fecit.'</i>	Thy faith hath 'made thee safe.'	Thy faith hath 'saved' thee.	Corrected.



ALL other means of salvation being thus taken away, as you have already seen, their only and last refuge is Faith alone; and that not the Christian Faith contained in the articles of the Creed, and such like; but a special faith, and confidence, whereby every man must assuredly believe, that himself is the son of God, and one of the elect predestined to salvation. If he be not, by Faith, as sure of this, as of Christ's incarnation and death, he shall never be saved.

(60) For maintaining this heresy, they force the Greek text to express the very word of Assurance and Certainty thus; "Let us draw nigh with a true heart, in assurance of Faith;" their last translation makes it, "In full assurance of Faith;" adding the word Full to what it was before; and that, either because they would be thought to draw that word from the original, or else because they would thereby signify such an Assurance or Certainty, as should be beyond all manner of doubt or fear; thereby excluding not only Charity, but even Hope also, as unnecessary.

(61) The word in the Greek is far different from their expression; for it signifies, properly, the fulness and completion of any thing; and therefore, the Apostle joins it sometimes with Faith, sometimes with Hope, (as in Heb. 6. ver. 11.) sometimes with Knowledge or Understanding, (Col. 2. ver. 2.) to signify the fulness of all three, as the Vulgate Latin interpreter most sincerely (Rom. 4. ver. 21.) translates it. Thus when the Greek signifies "Fulness of Faith," rather than "Full Assurance" (or, as Beza has it, "Certain Persuasion") "of Faith;" they err in the precise translation of it; and much more do they err in the sense when they apply it to the "Certain" and "Assured Faith," that every man ought to have, as they say, of his own salvation. Whereas the Greek Fathers expound it of the "Fulness of Faith," that every faithful man must have of all such things in Heaven, as he sees not; namely, that Christ is ascended thither, that he shall come with glory to judge the world, &c. (u) adding further, and proving out of the Apostle's words next following, that (the Protestants) "only Faith is not sufficient, be it ever so special or assured." (v)——For the said reason do they also translate, "The special gift of Faith," (Sap. 3. 14.) instead of, "The chosen gift of Faith." Another gross corruption they have in Ecclesiasticus, chap. 5. ver. 5. But because, in their Bibles of the later stamp, they have rejected these books, as not canonical, though they can shew us no more reason or authority for their so doing, than for altering and corrupting the text, I shall be content to pass it by.

(62) Beza, by corrupting this place of the Corinthians, translating *Totam Fidem* for *Omnem Fidem*, thinks to exempt from the Apostle's words, their special justifying Faith; whereas it may be easily seen, that St. Paul names and means "All Faith," as he doth "All Knowledge," and "All Mysteries," in the foregoing words. And Luther confesses, that he thrust the word "only, (only faith)" into the text. (w)

(63) Also by his falsifying this text of St. James, he would have his reader think, as he also expounds it, "That Faith was an efficient cause, and fruitful of good Works;" whereas the Apostle's words are plain, that Faith wrought together with his Works; yea, and that his Faith was by Works made perfect. This is an impudent handling of Scripture, to make Works the fruit only, and effect of faith; which is their heresy.

(64) Again, in all those places of the Gospel, where our blessed Saviour requires the people's Faith, when he healed them of corporal diseases only, they gladly translate, "Thy Faith hath saved thee," rather than, "Thy Faith hath healed thee;" or, "Thy Faith hath made thee whole." And this they do, that by joining these words together, they may make it sound in the ears of the people, that Faith saves and justifies a man: for so Beza notes in the margin, *Fides salvat*, "Faith saveth;" whereas the Faith that was here required, was of Christ's power and omnipotence only; which, as Beza confesses, may be possessed by the Devil themselves; and is far from the Faith that justifies. (x)

But they will say, the Greek signifies as they translate it: I grant it does so; but it signifies very commonly to be healed corporally, as, by their own translation, in these places, Mark 5. ver. 26. Luke 8. ver. 36, 48, 50. and in other places, where they translate, "I shall be whole, they were healed, he was healed, she shall be made whole." And why do they here translate it so? Because they know, "To be saved," imports rather the salvation of the soul; and therefore, when Faith is joined with it, they translate it rather "Saved" than "Healed" to insinuate their justification by "Faith only."

But how contrary to the doctrine of the Ancient Fathers this Protestant error of "Faith alone justifying" is, may be seen by those who please to read St. Augustine, *De Fide & Opere*, c. 12.

To conclude, I will refer my Protestant SOLIDIFY to the words of St. James the Apostle, where he will find, that Faith alone, without Works, cannot save him.

(u) St. Chrysost. Theodoret. Theophyl. upon Rom. 10. (v) St. Chrysost. Hom. 19. c. 12. ed. Heb. (w) Luther. tom. 2. fol. 405. Edit. Witte. anno 1551. (x) Beza Annot. in 1 Cor. 13. 2.

The Book, Chapter, and Ver.	The Vulgate Latin Text.	The true English ac- cording to the Rhe- nish Translation.	Corruptions in the Pro- testant Bibles, printed A.D. 1562, 1577, 1579.	The last Trans. of the Protest. Bible, Edit. Lond. anno 1633.
2 Thessal. chap. 2. ver. 15.	(65) <i>Itaque fratres, state &amp; tenete 'tra- ditiones,'</i> <i>ἵνα ἴσταις quas didicistis, sive per sermonem, sive per epistolam nostram.</i>	Therefore, bre- thren, stand and hold the 'tradi- tions' which you have learned, whe- ther it be by word, or by our epistle.	(65) For 'tradi- tions,' they say, 'ordinances.'	Corrected.
2 Thessal. chap. 3. ver. 6.	— <i>Ut subtrahatis vos ab omni fratre ambulante inordinatè, &amp; non secundum 'tra- ditionem,' quam acce- perunt a nobis.</i>	— That you with- draw yourselves from every brother walking inordi- nately, and not ac- cording to the 'traditions' which they have received of us.	Instead of 'tra- dition,' they trans- late, 'instructions.'	Corrected.
1 Corinth. chap. 11. ver. 2.	<i>Laudo autem vos fratres, quod per om- nia mei memores estis, &amp; sicut tradidi vobis, præcepta mea tenetis.</i> <i>καθὼς παρέδωκα, τὰς παρα- δόσεις κετεχετε.</i>	And I praise you brethren, that in all things you be mind- ful of me, and as I have delivered unto you, you keep my precepts.	— And 'keep the ordinances,' as I have 'preached' unto you.	— And keep the 'or- dinances,' as I have deli- vered them to you.
Colossians, chap. 2. ver. 20.	(66) <i>Si ergo mortui estis cum Christo ab elementis hujus mundi: quid adhuc tanquam viventes in mundo de- cernitis?</i> <i>π. δογματίζεσθε.</i>	If then you be dead with Christ from the elements of this world, why do you yet 'decree' as living in the world?	(66) If 'ye' be dead with Christ from the 'rudiments' of 'the' world, why, 'as though' living in the world, 'are ye led with traditions?' and, 'are ye bur- thened with tra- ditions?'	— Why, as though liv- ing in the world, are you 'subject to ordinan- ces?'
1 Peter, chap. 1. ver. 18.	(67) <i>Scientes quod non corruptibilibus au- ro, vel argento re- dempti estis de vana vestra conversatione paternæ traditionis.</i> <i>ἐκ τῆς μάταιας ἡμῶν ἀνα- στροφῆς πωτ. παραδόσεως.</i>	Knowing that not with corruptible things, gold or sil- ver, you are re- deemed from your vain conversation of your fathers' tra- dition.	(67) 'You were' not redeemed with corruptible things, gold or silver, from your vain conver- sation 'received by the' tradition 'of the' fathers.	— From your vain conversation 'received by tradition from your fathers.'

A GENERAL mark, wherewith all Heretics that have ever disturbed God's Church have been branded, is, "To reject apostolical traditions," and to fly to the Scripture, as by themselves expounded for their "only rule of faith." We read not of any heresy since the Apostles' time, on which this character has been more deeply stamped, than in those of this last age, especially the first heads of them, and those who were the Interpreters and Translators of the Scriptures; whom we find to have been possessed with such prejudice against apostolical tradition, that wheresoever the Holy Scripture speaks against certain traditions of the Jews, there all the English translations follow the Greek exactly, never omitting to translate the Greek word *παράδοσις*, "tradition." On the contrary, wheresoever the sacred text speaks in commendation of traditions, to wit, such traditions as the Apostles delivered to the Church, there (65) all their first translations agree not to follow the Greek, which is still the self-same word; but for traditions, use the words ordinances or instructions, preachings, institutions, and any word else, rather than tradition: Inasmuch, that Beza, the master of our English scripturists, translates the word *παράδοσις*, *traditam doctrinam*, "The doctrine delivered," putting the singular number for the plural, and adding "doctrine" of his own accord.(y)

Who could imagine their malice and partiality against traditions to be so great, that they should all agree, in their first translations I mean: for they could not but blush at it in their last, with one consent to duly and exactly, in all these places set down in the former page, to conceal and suppress the word tradition, which, in other places, they so gladly make use of? I appeal to their consciences, whether these things were not done on purpose, and with a very wicked intention, to signify to the Reader, that all traditions are to be reprov'd and rejected, and none allowed.

(66) In some places they do so gladly use this word tradition, that rather than want it, they make bold to thrust it into the text, when it is not in the Greek at all; as you see in this place of the epistle to the Colossians.(z)—"Why, as though living in the world, are you led with traditions?" And at another English Bible reads more heretically, "Why are ye burthened with traditions?" Doubtless, they knew as well then, as they do now at this day, that this Greek word *δύμω*, doth not signify tradition: yea, they were not ignorant, when a little before, in the same chapter, and in other places, themselves translate *δύμω*, "ordinances," "decrees."(a) Was not this done then to make the very name of tradition odious among the people?

And though some of these gross corruptions are corrected by their last Translators, yet we have no reason to think they were amended out of any good or pure intention, but the rather to defend some of their own traditions, viz. wearing of the rochet, surplice, four-cornered cap, keeping the first day in the week holy, baptizing infants, &c. all which things being denied by their more refined brethren, as not being clearly to be proved out of Scripture, and they having no other refuge to fly to but tradition, were forced to translate tradition in some places, where it is well spoken of. But, I say, this could not be from any pure intention of correcting the corrupted Scripture; but rather for the said self-end; which appears evidently enough from their not also correcting other notorious falsifications, (as 1 Pet. 1. 18.) (67) "You were not redeemed with corruptible things, from your vain conversation received by tradition from your fathers;" where the Greek *ἐκ τῆς ματαιότης ὑμῶν ἀναστροφῆς πατριπαρέδοτε*, is rather to be thus translated, and it is the Greek they pretend to follow, and not our Vulgate Latin, which they condemn: "From your vain conversation delivered by the Fathers:" But because it sounds with the simple people, to be spoken against the traditions of the Roman Church, they were as glad to suffer it to pass, as the former Translators were, for the same reason, to foist in the word tradition; and for delivered, to say received. I say, because it is the phrase of the Catholic Church, that it has received many things by tradition, which they would here control by likeness of words, in their false translations. But concerning the word Tradition, they will tell us, perhaps, the sense thereof is included in the Greek word, Delivered. We grant it: But would they be content, if we should always expressly add tradition, where it is so included? Then should we say in the Corinthians, "I praise you, that as I have delivered to you, by tradition, you keep my precepts or traditions."—And again, "For I received of our Lord, which also I delivered unto you, by tradition.(b)—And in another place, "As they, by Tradition, delivered unto us, which from the beginning saw," &c. and such like, by their example, we should translate in this sort. But we use not this licentious manner in translating the Holy Scriptures; neither is it a Translator's part, but an Interpreter's, and his that makes a commentary: Nor does a good cause need any other translation than the express text of the Scripture.

But

(y) 2 Thess. 2, 3. (z) Bib. 1579. (a) Col. 2. 14. Eph. 2. 15. (b) 1 Cor. 11. ver. 2, 23. Luk. 1. v. 2.



But if you say (c) that our Vulgate Latin has, in this place, the word tradition; we grant it has so, and therefore we also translate accordingly: But you, as I hinted above, profess to translate the Greek, and not our Vulgate Latin, which you condemn as Papistical, and say it is the worst of all, though Beza, your master, pronounces it to be the best. (d) And will you, notwithstanding, follow the said Vulgate Latin, rather than the Greek, when you find it seem to make for your purpose? This is your partiality and inconstancy. One while you will follow it, though it differ from the Greek; and another time you reject it, though it agree with the Greek most exactly; as we have shewn you above, (Ch. 2. 26.) where the Vulgate Latin hath nothing of traditions, but, *quid decernitis*, as it is in the Greek; yet there your sincere brethren translate, “Why are ye burthened with traditions?”

Is not all this to bolster up their errors and heresies, without sincerely following either the Greek or Latin? The Greeks, at least, why do they not follow? Doth the Greek *παρὰ σας* induce them to say, ordinances for traditions? Or *ἐκρημία* lead them to say, traditions for decrees? Or *δικαιώματα, περιεργασίας, λόγος, εὐαγγέλιον*, &c. force them to translate Ordinances for Justifications, Elder for Priest, Grave for Hell, Image for Idol, &c? No! Where they are afraid of being disadvantageous to their heresies, they scruple not to reject and forsake both the Greek and Latin.

Though Protestants, in the last translation of the Bible, have indeed corrected this error in several places, not in all, on purpose, thereby to defend themselves against their puritanical brethren, when they charge them with several Popish observations, ceremonies, and traditions, which they cannot maintain by Scripture alone, without being forced, as is said, to fly to unwritten tradition: Yet, when they either dispute with, or write against, Catholics, they utterly deny traditions, and stick fast to the Scripture alone, for their “only rule of faith:” Falsely asserting, that the Scripture was received by the primitive Church as a “perfect rule of faith.”

These are the words of a late ministerial (e) guide of the Church of England, “The Scripture was yet (viz. when St. Augustine was sent into England) received as a perfect rule of faith:” For which he cites another authority like his own. But how true this is, let the Holy Fathers of the first five hundred years satisfy us.

St. Chrysostom, expounding the words of St. Paul, (2 Thess. chap. 15.) affirms, that “Hereby it appears, that the Apostles did not deliver all things by epistle, but many things without writing; and these are worthy of faith: Wherefore also, let us esteem the tradition of the Church to be believed. It is a tradition, seek no further.” (f)

And the same exposition is given by St. Basil, Theophylact, and St. John Damascene: As also by St. Epiphanius; who says, “We must use tradition, for all things cannot be received from divine Scripture; wherefore the holy Apostles have delivered some things by tradition: Even as the holy Apostle says, as I have delivered to you, and elsewhere; so I teach, and have delivered in the Churches.” (g)

St. Augustine, proving that those who were baptized by Heretics should not be re-baptized, says, “The Apostles commanded nothing hereof; but that doctrine which was opposed herein against Cyprian, is to be believed to proceed from their tradition, as many things be, which the Church holds; and are therefore well believed to be commanded of the Apostles, although they are not written.” (h) These words of this great doctor are so clear, that Mr. Cartwright, (i) a Protestant, speaking thereof, says, “To allow St. Augustine’s words, is to bring in Popery again.” And in another place, (k) “If St. Augustine’s judgment be a good judgment, then there be some things commanded of God, which are not in the Scripture; and thereupon no sufficient doctrine contained in the Scriptures.” How to make all this agree with the doctrine of our present ministerial guides of the Church of England, who teach that in those primitive times, “The Scripture was received as a perfect and only rule of faith,” will be a task but I am confident, no wise man, who has either honour, credit, or respect for truth, will venture to undertake.

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(c) Discovery of the R. 4, p. 117. (d) Feza Pref. in Nov. Test. 1556. (e) See the Pamphlet, called, a Short Discourse of the true and full Doctrine of the Church of England, &c. pag. 13. n. 24. (f) St. Chrys. in 2 Thess. Hom. 2. c. 12. See also St. Basil. in 2 Thess. 2. Theophyl. in 2 Thess. 2. Damasc. cap. 17. de Imag. c. 1. (g) Epiph. lib. 1. c. 6. (h) St. Aug. de Bapt. contra Don. lib. 5. cap. 23. (i) In Whitg. Def. p. 103. (k) And his Second Reply against Whitg. Part 1. pag. 84, 85, 86.

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Ephesians, c. 5. v. 32.	'Sacramentum,' <i>μυσ- τήριον, hoc magnum est.</i>	This is a great 'Sacrament.'	This is a 'great Secret.'	This is a great 'Mystery.'

THE Church of God esteems Marriage a Holy Sacrament, as giving grace to the married persons, to live together in love, concord, and fidelity. But Protestants, who reckon it no more than a civil contract, as it is amongst infidels, translated this text accordingly, calling it, in their first translations, instead of a "Great Sacrament," or "Mystery," as in the Greek, a "Great Secret."

But we will excuse them for not translating "Sacrament," because they pretended not to translate the Latin, but the Greek: yet, however, we must ask them, why they call it not "Mystery," as it is in the Greek? doubtless, they can give us no other reason, but that they wished only to avoid both those words, which are used in the Latin and Greek Church, to signify Sacrament; for the word Mystery is the same in Greek, that Sacrament is in Latin: and in the Greek Church, the Sacrament of the Body and Blood itself, is called by the name of Mystery, or Mysteries; so that, if they should have called Matrimony by that name, it would have sounded equally well as a Sacrament also: but in saying, "it is a great Secret," they are sure it shall not be taken for a Sacrament.

But perhaps they will say, Is not every Sacrament and Mystery in English, "a Secret?" Yes, as Angel, is a "Messenger;" Priest, an "Elder;" Apostle, "One that is sent;" Baptism, "Washing;" Evangelist, "A Bringer of good News;" Holy Ghost, "Holy Wind;" Bishop, "Overseer or Superintendent:" But when the holy Scripture uses these words to signify more excellent and divine things than those of the common sort, pray does it become translators to use profane, instead of ecclesiastical terms, and thereby to disgrace the writing and meaning of the Holy Ghost.

The same Greek word, in all other places, (l) they translated Mystery; who, therefore, can imagine any other reason for the translating of it Secret in this place, than lest it might seem to make against their heretical opinion, "That Marriage is no Sacrament?" though the Apostle makes it such a Mystery, or Sacrament, as represents no less than the conjunction of Christ and his Church, and whatsoever is most excellent in that conjunction.

And St. Augustine teaches, that "A certain Sacrament of Marriage is commended to the faithful that are married; whereupon the Apostle says, Husbands, love your Wives; as Christ loved the Church." (m) And Fulk grants, that "Augustine and some others of the Ancient Fathers take it, that Matrimony is a great Mystery of the conjunction of Christ and his Church." (n)

But because they have kept to the Greek in their last translation, I shall say no more of it; nor should I indeed have thus much noticed it here, but to shew the reader how intolerably partial and crafty they were in their first translations.

Here follow several heretical ADDITIONS, and other notorious falsifications, &c.

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(l) Tim. 3. Col. 1. ver. 26. Ephes. 3. ver. 9. 1 Cor. 15. ver. 15. (m) St. Aug. de Nupt. & Concup. lib. 1. c. 12. (n) Fulk. in Rhem. Test. in Ephes. 5. 32. sect. 5.

The Book, Chapter, and Ver.	The Vulgate Latin Text.	The true English ac- cording to the Rhe- nish Translation.	Corruptions in the Pro- testant Bibles, printed A.D. 1562, 1577, 1579.	The 1st Transl. of the Protest. Bible Edit. Lond. anno 1683.
2 Paralip. or Chron. cap. 32. ver. 8.	(68) <i>Reliqua autem verbum Joakim, &amp; abominationum ejus, quas operatus est &amp; quæ inventæ sunt in eo continentur in libro regum Judæ &amp; Is- rael.</i>	But the rest of the words of Joakim, and of his abomi- nations which he wrought, and the things that were found in him, are contained in the book of the kings of Judah and Israel.	(68) The rest of the acts of Jehoiakim, and his abominations which he did, 'on carved images that were laid to his charge,' behind they are written in the book of the kings of Judah and Israel.	Corrected.
Acts Apost. cap. 9. ver. 22.	(69) <i>Et confunde- bat Judæos qui habi- tabant Damasci affir- mans quoniam hic est Christus.</i>	And confounded the Jews, &c. affirm- ing that this is Christ.	(69) Saul confound- ed the Jews, proving 'by conferring one Scripture with ano- ther,' that this is very Christ.	Corrected.
1 St. Peter, cap. 1. ver. 25. <i>See the like Edition in 1 Corinths.</i> cap. 9. ver. 17. St. James, cap. 4. ver. 6.	(70) <i>Verbum autem Domini manet in æter- num; hoc est autem verbum quod evange- lizatum est in vobis.</i>	But the word of our Lord remaineth for ever: and this is the word that is evangelized among you.	(70) The word of the Lord endureth for ever: and this is the word which 'by the Gospel' was preached unto you.	—And this is the word, which 'by the Gospel' is preached un- to you.
	(71) <i>Majorem au- tem dat gratiam.</i>	And giveth great- er graces.	(71) But 'the Scrip- ture' offereth greater grace.	But 'he' giv- eth more grace.
Colossians, cap. 1. ver. 23.	(72) <i>Si tamen per- manetis in fide fun- dati, &amp; stabiles, &amp; immobiles a spe Evan- gelii quod audistis, quod prædicatum est in universa creatura quæ sub calo est.</i>	If yet ye continue in the faith ground- ed and stable, and unmovable from the hope of the Gospel which you have heard, which is preached among all creatures, &c.	(72) If ye continue stablished in the faith, and be not moved away from the hope of the Gospel, which you have heard, 'how it was' preached.—Or, 'whereof' ye have heard 'how that it' is preached.—Or, 'whereof' ye have heard 'and which hath been' preached.	—Which ye have heard, 'and which was' preach- ed to every creature.



(68) I HAVE not set down these few examples of their additions, as if they were all the only places in the Bible that were corrupted after this manner; for if you observe well in the foregoing chapters, you will find both additions and diminutions; and that so frequently done, and with such wonderful boldness, as if these Translators had been privileged by especial license to add to, or diminish from, the sacred text at their pleasures: Or, as if themselves had been only excepted from that general curse denounced against all such as either add to, or diminish from it, in the close of the Holy Bible (Apocalypse 22. ver. 18, 19.) in these words, "For I testify to every one, hearing the words of the prophesy of this book: If any man shall add to these things, God shall add unto him the plague, written in this book. And if any man shall diminish of the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the holy city, and of these things that be written in this book."

Against holy Images they maliciously add to the text these words, "Carved Images, that were laid to his charge." And to what intent is this, but to deceive the ignorant Reader, and to foment his hatred against the Images of Christ, and his Saints? As they have done also in another place, (Rom. 11. 4.) where they maliciously add the word "Image" to the text, where it is not in the Greek, saying, instead of "I have left me seven thousand men, who have not bowed their knees to Baal," thus, "I have left me seven thousand men, who have not bowed their knee to the image of Baal." (o)

(69) "By conferring one Scripture with another:" This is added more than is in the Greek, in favour of their presumptuous opinion, that the comparing of the Scriptures is enough for any man to understand them himself, solely by his own diligence and endeavour; and thereby to reject both the commentaries of the Doctors, and the exposition of holy Councils, and the Catholic Church. (p)

(70) "By the Gospel:" These words are added deceitfully, and of ill intent, to make the simple Reader think, that there is no other word of God, but the written word: for the common Reader, hearing this word Gospel, conceives nothing else. But indeed all is Gospel, whatsoever the Apostles taught, either by writing, or by tradition, and word of mouth.

It is written of Luther, (q) that in his first translation of the Bible into the German tongue, he left out these words of the Apostle clearly, "This is the Word which is evangelized to you;" because St. Peter does here define what is the word of God, saying, "That which is preached" to you, and not that only which is written.

(71) In this place they add to the text the words "the Scripture;" where the Apostle may as well, and indifferently say, "The Spirit," or "Holy Ghost," giveth more graces, as is more probable he meant, and is so expounded by many. And so also this last translation of theirs intimates, by inserting the word He: "But He giveth more grace:" Though this is more than they can stand by. But they will never be prevented from inserting their commentary in the text, and restraining the "Holy Ghost" to one particular sense, where his words seem to be ambiguous, which the Latin interpreter never presumed to do, but always leaves it as open to either signification in the Latin, as he found it in the Greek.

(72) In this last place they alter the Apostle's plain speech with certain words of their own; for they will not have him say, "Be unmovable in the Faith and Gospel, which you have heard, which has been preached;" but, "Whereof you have heard how it was preached;" as though he spoke not of the Gospel preached to them, but of a Gospel which they had only heard of, that was preached in the world.

The Apostle exhorts the Colossians to continue grounded in the Faith and Gospel, which they had heard and received from their first Apostles (r) But our Protestants, who with Hymenæus and Alexander, and other old Heretics, have fallen from their first faith, approve not of this exhortation.

It is certain that these words, "Whereof you have heard how it was preached," are not so in the Greek; but, "Which you have heard, which has been preached?" As if it were said, that they should continue constant in the Faith and Gospel, which themselves had received, and which was then preached and received in the whole world.

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In Cor. cap. 14. ver. 4. where it is said, "He that speaketh with tongues, edifieth himself;" the Bible printed 1683, translates thus, "He that speaketh in an unknown tongue, edifieth himself:" So likewise in the 13, 14, 19, and 27th verses, they make the same addition; so that in this one chapter they add the word "unknown" no less than five times to the text, where it is not in the Greek. And this they do, on purpose to make it seem to the ignorant people, that Mass and other ecclesiastical offices ought not to be said in Latin: Whereas there is nothing here either written or meant of any other tongues, but such as men spoke in the primitive Church by miracle; to wit, barbarous and strange tongues, which could not be interpreted commonly, but by the miraculous gift also of interpretation: And though also they might by a miracle speak the Latin, Greek, or Hebrew tongues; yet these could not be counted unknown tongues, as being the common languages of the world, and of the learned in every city; and in which also the Scriptures of the Old and New Testament were written; which could not be said to have been written in an unknown tongue, though they were not penned in the vulgar language, peculiar to all people; but in a learned and known speech, capable of being interpreted by thousands in every country, though not by every illiterate person.

I would gladly know from our Translators, what moved them to add the word "unknown" in some places, and not in others, where the Greek word is the same in all? For instance, in the fifth verse of this chapter, where the Apostle wishes that all should speak with tongues; they translate exactly according to the Greek, without adding to the text; when in all the other places, where they think there may be some shadow or colour of having it meant of the general tongue, and known language of the Church, they partially, and with a very ill meaning, thrust in the word "unknown." See the annotations upon this place, in the Rhemish Testament.

Again, Rom. 12. ver. 6, 7. where the Apostle's words are, "Having gifts according to the grace that is given us, different, either prophecy according to the rule of faith; or ministry, in ministering; or he that teaches, in doctrine:" They, by adding several words of their own, not found in the Greek, and altering others, make the text run thus—"Having then gifts, differing according to the grace that is given us, whether prophecy (let us prophesy) according to the proportion of faith; or ministry (let us wait on our) ministering; or he that teaches on teaching."

Besides their additions here, they pervert the text, by changing the word "rule" of faith into "proportion" of faith; whereby they would have their Readers to gather no more from this place, than only that their new Ministers are to prophecy or preach, and wait on their ministering, according to the measure or proportion of faith or ability, less or more, that they are endued with. Whereas by this text, as also by many other places of Holy Writ, we may gather that the Apostles, by inspiration of the Holy Ghost, before they divided themselves into divers nations, made among themselves a certain rule and form of faith and doctrine, containing not only the Twelve Articles of the Creed, but all other principles, grounds, and the whole platform of the Christian Religion; which rule was before any of the books of the New Testament were written, and before the faith was preached among the Gentiles; by which rule not only the doctrine of all other inferior teachers was to be tried, but also the preaching, writing, and interpreting, which is here called prophesying, of the Apostles and Evangelists themselves, were by God's Church approved and admitted, or reprov'd and rejected according to this rule of faith. This form or rule every Apostle delivered by word of mouth, not by Scripture, to the country by them converted, which was also by the apostolical men, and those who received it entire from the Apostles, delivered also entire to the next following age; which also receiving it from them, delivered it as they had received it, to the succeeding age, &c. till this our present age.

And this is the true analogy of faith, set down and commended to us every where for apostolical tradition; and not the fantastical rule or square, which every ministerial guide, according to his great or small proportion of faith, pretends to gather out of the Scriptures, as understood by his own private spirit, and wrested to his heretical purpose; by which he will presume to judge of, and censure the Fathers, Councils, Church, yea, the Scripture itself. In the primitive Church, as also in the Church of God, at this day, all teaching, preaching, and prophesying is not measured according to the proportion of every man's private and public spirit, but by this rule of faith, first set down and delivered by the Apostles: And therefore whatsoever novelties or prophesyings will not abide this test, they are justly, by the Apostles' condemned, as contrary and against the rule of faith thus delivered.

I cannot omit taking notice, in this place, of two "notorious and gross corruptions" in their first translation, seeing they much concern the Church of England's "priesthood:" The first is in Acts i. verse 26. where, instead of saying "He, Matthias, was numbered with the eleven;" they translate it, "He was, by a common consent, counted with the eleven." The other, already mentioned, is,

Acts 14. verse 22. where, for, "When they had ordained to them Priests in every Church," they say, "When they had ordained Elders by Election in every Congregation." In one of these texts, the words, "By a common consent," and in the other, "By Election," are added on purpose to make the Scripture speak in defence of their making Super-Intendants and Elders by Election only, without consecration and ordination, by imposition of hands: by which corrupt additions it evidently appears to have been the doctrine of the Church of England, in those days, that election only, without consecration, was sufficient to make bishops and priests.

But in their last translation, made in the beginning of King James the first's reign, they have corrected these places, by expunging the words formerly added. And this was done by the bishops and clergy, for their greater honour, dignity, and authority; knowing that Consecration, which they thought now high time to pretend to, must needs elevate them much above the sphere of a bare Election, in which they formerly moved. And perhaps, another no less prevalent reason was, that they might more securely fix themselves in their bishoprics and benefices; thinking, perhaps, that bishops consecrated, might pretend to that *Jure Divino*, which men only elected by the congregation or prince, held at the mercy and good liking of the electors: what other motives induced them to this, matters not. However, they thought it now convenient to pretend to something more than a bare election, to wit, to receive an episcopal and priestly character, by the imposition of hands: whereas we find not, that their predecessors, Parker, Jewel, Horn, &c. ever pretended to any other character, but what they received by the Queen's letters patent, election, and an act of parliament; as is plain from the 23d and 25th of their 39 articles, as well as from the statute 8 Eliz. 1. and therefore were content to have the Scripture read, "He was, by a common consent, counted with the eleven;" and, "When they had ordained elders by election," (s)

And whereas our present Ministerial Guides of the Church of England, would gladly have people believe them to have a succession of bishops from the apostolic times to this day; yet so far was Mr. Parker, Jewel, and the rest of their first bishops, from pretending to any such episcopal succession, "if they had been truly consecrated, they must of necessity have owned and maintained a succession among them," that, on the contrary, they published and preached many things to discredit the same: and to that purpose, falsified and corrupted the Scripture against succession, for in the Defence of the Apology of the Church of England, they write thus,—"By succession Christ saith, that desolation shall sit in the Holy Place, and Antichrist shall press into the room of Christ;" for proof of which, they note in the margin, Mat. xxiv. And in another place of the same Defence, they say of succession; St. Paul says to the Faithful at Ephesus, "I know that after my departure hence, ravening wolves shall enter and succeed me; and out of yourselves there shall, by succession, spring up men speaking perversely:" whereas St. Paul has never a word about succession or succeeding; nor is succession named in the 24th of St. Matthew. (t) So that you see, the first bishops of the Church of England, not only corrupted the sacred text, in translating many places of the Bible against Ordination; but also in their other writings, falsified the Scripture with their corrupt additions against succession. (u) To sufficient reasons for us to believe, that they neither had nor pretended to either Consecration, or Episcopal Succession in those days; consequently were not consecrated at Lambeth, by such as had received their consecration and character from Roman Catholic bishops, who claim it no otherwise than by an uninterrupted succession from the Apostles, and so from Christ. And this obliges me to digress a little into (u)

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(s) Dr. Tenison and A. B. in the *Speculum* considered, p. 49. tell us, "That in the Church of England they have a succession of bishops continued down from the Apostolic times to this day: but to name or number them," they say, "is neither necessary nor useful:" they might have added, not possible. (t) See the Defence of the Apol. p. 132. and p. 127. (u) The first Protestant bishops and clergy were so far from pretending to either Consecration or Succession, that they corrupted the Scripture against both.



## SOME CONSIDERATIONS ON THOSE LAMBETH RECORDS,

*By which Protestant Bishops endeavour to prove the Consecration of their first Archbishop of Canterbury, Dr. Matthew Parker.*

(v) In the beginning of King James the first's reign, a new translation of the Bible being undertaken, the said falsifications of Scripture corrected, and a full resolution put on of assuming to themselves the character of Consecrated Bishops and Priests; they thought it absolutely necessary to derive this character from such bishops as had been, as they thought, consecrated by Roman Catholic bishops, by whose hands they would now make the world believe, the first of their predecessors, Matthew Parker, was consecrated with great solemnity at Lambeth. To which purpose, they presume to obtrude upon the world certain, before unheard of, Records or Registers. But the age in which the sun first shone upon these records, viz. anno 1613, not being so easily imposed upon as was expected, the said Lambeth Register became suspected, and, for divers reasons, detected as a forged instrument. Fitz-Herbert, a man of great sincerity and authority, writ against these Lambeth records, in the very year that Mr. Mason, workman to Dr. Abbot, Archbishop of Canterbury, first published them to the world. These are his words: (w)—"It was my chance to understand, that one Mr. Mason lately published a book, wherein he endeavours to prove the consecration of the first Protestant bishops, by a register, testifying, that four bishops consecrated Matthew Parker, the first Archbishop of Canterbury. Thou shalt therefore understand, good reader, that this our exception, touching the lawful vocation and consecration of the first Protestant bishops in the late Queen's day, is not a new quarrel, now lately raised; but vehemently urged divers times heretofore, by many other Catholics, many years ago; yea, in the very beginning of the late Queen's reign: as namely, by two learned doctors, Harding and Stapleton, who mightily pressed them with the defect of due vocation and consecration, urging them to prove the same, and to shew how, and by whom they were made priests and bishops:" Thus he.

And to give you the words of the said doctors: thus writes Dr. Harding to Mr. Jewel, pretended bishop of Salisbury:—"It remains, Mr. Jewel, you tell us, whether your vocation be ordinary or extraordinary: if it be ordinary, shew us the letters of your orders: at least, shew us that you have received power to do the office you presume to exercise, by the due order of laying on of Hands, and Consecration: but Order and Consecration you have none: for which of all these new ministers, howsoever else you call them, could give that to you, which he has not himself?" These are his very words to Mr. Jewel; having but a little before urged him, also in the words of Tertullian, thus:—"You know what Tertullian says of such as you be, *Edant Origines Ecclesiarum suarum*: we say likewise to you, Mr. Jewel; and what we say to you, we say to each one of your companions: Tell us the original, and first spring of your Church; shew us the register of your bishops continually succeeding one another from the beginning; so as that the first bishop may have some one of the Apostles, or of the Apostolical men, for his author and predecessor, &c. (x) Therefore, says he, to go from your succession, which you cannot prove, and to come to your vocation: How say you, Sir? you bear yourself, as though you were bishop of Salisbury: but how can you prove your vocation? by what authority usurp you the administration of doctrine and sacraments? what can you allege for the right and proof of your ministry? who has called you? who has laid hands on you? by what example has he done it? how, and by whom are you consecrated? who has sent you? who has committed to you the office you take upon you, &c." In this manner was Mr. Jewel urged: to all which he never replied, by sending Dr. Harding to any register of his, or his metropolitan's consecration: or by telling him, that their consecration at Lambeth, was upon record: or that they had authentic testimonies to shew who imposed hands upon them. And how easily had such answers been given to these hard questions, if there had then been extant any authentic register or records of his own, or of Matthew Parker's consecration at Lambeth?

After the same manner he is set upon by Dr. Stapleton, in his answer to Mr. Jewel's book, entitled, *A Reply, &c.* "How chanced then, Mr. Jewel, says he, that you and your fellows, bearing yourselves for bishops, have not so much as this congruity and consent; I will not say of the Pope, but of any Christian Bishops at all, throughout all Christendom; neither are liked and allowed by any one of them all; but have taken upon you that office, without any imposition of hands, without all ecclesiastical authority, without all order of canons and right? I ask not, who gave you bishoprics, but, who made you bishops? thus he to Jewel. (y)

And

(v) The Lambeth records considered. (w) See Fitzherbert's Appendix to the Discovery of Dr. Andrews' Absurdities, Falsities and Lies, printed anno 1613. (x) We also at this day still urge our Protestant bishops to prove their succession. But they, instead of doing it, wave us off with these words, "To name or number our bishops, is neither useful nor necessary." Vid Supr. (y) See Stapleton's Return of Untruths. His Challenge to Jewel and Horn, and his Counterblast against Horn.

And thus again, in his Counter-blast against Horn, pretended bishop of Winchester:—"Is it not monstrous?" says he, to Horn, "that you and your colleagues, Parker, &c. were not ordained according to the prescript, I will not say of the Church, but even of the very statutes? how then can you challenge to yourself the name of the lord bishop of Winchester?" And in another place he urges Mr. Horn with his "Being without any consecration at all of his metropolitan, Parker; himself, poor man," says he, "being no bishop neither." Who, I say once again, can imagine, that Jewel and Horn should have been so careless of their character and honour, as not to have produced their Lambeth register and records, if any such authentic writings had then been extant, when not only their own credit, but even the credit of their metropolitan, Parker, and all the rest of queen Elizabeth's new bishops, yea, the whole succession of that race, were so miserably shipwrecked? yea, in how great stead would such Lambeth writings have stood Mr. Horn, when he durst not join issue with bishop Bonner upon the plea, "That he was no bishop, when he tendered Bonner the oath of supremacy."

The case was thus: (z) by the first session of that parliament, 5 Eliz. 1. power was given to any bishop in the realm, to tender the oath of supremacy, enacted 1 Eliz. to any ecclesiastical person within his diocese; and the refuser was to incur a premunire. By virtue of this statute, Mr. Robert Horn, pretended bishop of Winchester, tenders the oath to Doctor Bonner, bishop of London, but deprived by queen Elizabeth, and then a prisoner in the Marshalsea, which was within the diocese of Winchester: Bonner refuses to take it. Horn certifies his refusal into the King's Bench; whereupon Bonner was indicted upon the statute. He prays judgment, whether he might not give in evidence upon this issue, *Quod ipse non est inde culpabilis, eo quod dictus episcopus de Winchester, non fuit episcopus tempore oblationis sacramenti*. "That he was not culpable, because the said Horn, called bishop of Winchester, was not bishop when he tendered him the oath. And it was resolved by all the judges at Serjeants-Inn, in judge Cattlin, the chief justice's chamber. "That if the verity and matter be so indeed, he should well be received to give in evidence upon this issue, and the jury should try it." Now, what the trial was, appears by that he was not condemned, nor ever any further troubled for that case, though he was a man especially aimed at. And at the next sessions of that parliament, which was the 8th of Elizabeth, they were forced for want, you see, of a better character, to beg they might be declared bishops by act of parliament.

Besides it is no more credible, that such knowing and conscientious men, as Dr. Stapleton, Dr. Harding, Constable, Kellison, &c. then living in England, and probably at London, would question so public and solemn an action, than it is, that a sober man should now call in doubt king James the second's coronation at Westminster; or ask in print, who set the crown upon his head, pretending he had never been crowned.

But in answer to these our objections; Dr. Bramhall falsely affirms, that the said records were spoken of in the eighth year of queen Elizabeth: for proof of which, he would gladly have the world so grossly to mistake the words of the statute of the 8th of Eliz. as to think that the mention there made of the records "of her majesty's father and brother's time, and also for her own time," have relation to their Lambeth register: whereas by the records there spoken of, is understood only the records of her father's, brother's, and her own letters patent; and not their then unknown Lambeth register.

But Dr. Bramhall, to make good his false assertion, and to impose upon the unwary reader, most egregiously falsifies the words of the said statute; saying, "The statute speaks expressly of the records of Elections, and Confirmations and Consecrations:" (a) but you will find in the said statute, expressly these words, "As by her Majesty's said letters patent, remaining on record, more plainly will appear." Which, if attentively considered, is sufficient to convince the reader; that "The records of her majesty's said father's and brother's time, and also of her own time," relate not to any records or registers of the archbishop of Canterbury; but only to the records of the king's and queen's letters patent. This device of Bramhall is more fully answered and refuted by the author of the "Nullity of the Prelatical Clergy of England;" whither I will refer my reader.

Again, Protestants tell us further, (b) that there is a register of their bishops, found in a book called "Parker's Antiquitates Britannicæ;" which I deny not: But to this I answer, that the said register is forged and foisted into Parker's Antiq. Britan. For that edition, printed anno 1625, is the first that ever mentioned any such thing: the old manuscript of that book, having no such register at all in it; as a learned author (c) who diligently examined the same, affirms in these words,—"In the old manuscript of that book, Park. Antiq. Brit. which I have seen, and diligently examined, there is not any mention

(z) See Abridg. of Dyer's Reports, fol. 234. (a) In this statute is expressly mentioned her majesty's "Father's and brother's letters patent;" as also, "her own remaining on record." (b) Antiq. Brit. edit. Hanov. 1605. (c) The author of a book, called, "The Judgment of the Apostles and first Age, in Points of Doctrine," &c. printed in the year 1633. See pag. 209, 211, and 394.

mentioned men, that of Mat. Parker, such register or consecration of Mat. Parker, or any one of those pretended Protestant bishops, as the obtruded register speaks of. And any man reading the printed book, will easily see, that it is a mere foisted and inserted thing; having no connection, correspondence, or affinity, either with that which goes before or follows; and contains more things done after Mat. Parker had written that book." Yet this very register mentions not any certain place or form of their consecration: so that it might be performed as well at the Nag's head, as at Lambeth. And indeed, we deny them not to have had a certain kind of puritannical consecration, by John Scorey, at the Nag's head in Cheapside: but we deny the said Nag's head consecration to be either valid or legal, both for defect in the form, and in the Minister; John Scorey himself being no bishop, no more than Barlow and Coverdale, as is hinted above, in page 35. By reason of which defects, the queen, it seems, was forced afterwards to declare, or make them bishops by act of parliament. But to pass by these things, and to come to a closer examination of their Lambeth records. (c)

Mr. Mason, the very first man that ever told us of this Lambeth register, urges it in this manner, (d)—Queen Mary died in the year 1558, the 17th of November; the same day died cardinal Pool, archbishop of Canterbury, and the very same day was queen Elizabeth proclaimed. The 15th of January next following, was the day of queen Elizabeth's coronation, when Dr. Oglethorp, bishop of Carlisle, was so happy as to set the diadem of that kingdom upon her royal head. Now the see of Canterbury continued void till December following; about which time the dean and chapter having received the *conge d' elire*, elected master Parker for their archbishop, *juxta morem antiquum & laudabilem consuetudinem ecclesiæ prædictæ ab antiqua institutione & reconsecuta observatam*, proceeding in this election according to the ancient manner, and the laudable custom of the aforesaid Church;" citing for these words, his new-found register, ex regist. Mat. Parker. "After which election, orderly performed, and signified according to the law, it pleased her highness to send her letters patent of commission, for his confirmation and consecration to seven bishops;" whose names, with as much of the commission as is necessary, he sets down; after which he tells us, "That to take away all scruple, he will faithfully deliver out of authentical records," as he calls them, putting in the margin ex regist. M. Parker, with as much confidence, as if they had then been made known to the world, and published or produced upon all occasions, for fifty years together, before ever he spoke of them, "both the day when he, Mr. Parker, was consecrated, and by whom, viz.

Anno 1559. Mat. Park. Cant. cons. 17. Decemb. By { William Barlow.  
John Scorey.  
Miles Coverdale.  
John Hodgkins."

These are Mr. Mason's obtruded records; with which let us compare the words of another recorder, Dr. Bramhall, who after having told us of Mat. Parker's being, by *conge d' elire*, elected archbishop of Canterbury, says, (e) "The queen, accepting this election, was graciously pleased to issue out two commissions for the legal confirmation of the said election, and consecrating of the said archbishop: the former dated the 9th of September, anno 1559, directed to six bishops; Cuthbert, bishop of Durham; Gilbert, bishop of Bath; David, bishop of Peterborough; Anthony, bishop of Landaff; William Barlow, bishop; and John Scorey, bishop." Which commission he sets down at large, from Ro. par. p. 1. Eliz. Dated, *Apud Redgrave, anno die Septembris anno regni Elizabethæ Angliæ, &c. primæ.*

*Per breve de privato sigillo*

Examinatur R<sup>i</sup>. BROUGHTON.

Then he goes on,—(f) "Now if any man desire a reason why this first commission was not executed, the best account I can give him is this, that it was directed to six bishops, without an *Auratus*, or at the least four of you;" so as if any one of the six were sick, or absent, or refused, the rest could not proceed to confirm or consecrate. And that some of them did refuse, I am very apt to believe, because three of them, not long after, were deprived:" Thus Dr. Bramhall.

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The three Bishops, he means, that were, as he would have us believe, "Shortly after deprived," were Cuthbert Tunstal, Bishop of Durham; Gilbert Bourn, Bishop of Bath; and David Pole, Bishop of Peterborough. But according to John Stow, (g) and Hollinshead, these three Bishops, with other ten or eleven, all Catholics, were deprived and deposed from their sees, in July before, for refusing the Oath of Supremacy. "In the month of July," says Stow, "the old Bishops of England, then living, were called and examined by certain of the Queen's Majesty's Council, where the Bishops of York, Ely, and London, with others, to the number of thirteen or fourteen, for refusing to take the oath, touching the Queen's supremacy, and other articles, were deprived of their Bishoprics." Hollinshead has also the same words, and tells us further who succeeded in their rooms and places.

Hollinshead, in the praises of Bishop Tunstal of Durham, has these words: "He was, by the noble Queen Elizabeth, deprived of his bishopric, &c. and was committed to Matthew Parker, Bishop of Canterbury, who used him very honourably, both for the gravity, learning, and age of the said Tunstal: But he, not long remaining under the ward of the said Bishop, did shortly after, the 18th of November, in the year 1559, depart this life at Lambeth, where he first received his consecration." By this it appears, that Matthew Parker was Bishop of Canterbury, and lived in the Bishop's palace at Lambeth, consequently installed in the bishopric, which he could not be before he was consecrated, if consecration was then used; and all this before the 18th of November, 1559.

And well might he, by this time, be in the full enjoyment and possession of the bishopric of Canterbury; for by Stow and Hollinshead, we find him called Bishop elect on the 9th of September, when he and others assisted at the King of France's obsequies. Yea, by Hollinshead it evidently appears, that they were elected immediately, or, however, very shortly after the deprivation of the old Catholic Bishops: For, on the 12th of August, we find Doctor Grindall not only called Bishop elect, but exercising as much power, as if he had been more than only elect. His words are these: "On the 12th of August, being Saturday, the high altar in Paul's Church, with the rood, and the images of Mary and John, standing in the rood-loft, were taken down; and this was done by the command of Doctor Grindall, newly elected Bishop of London."

The truth of what I have here set down from Hollinshead and Stow, is unquestionable: But if it agree not with Mr. Mason, and Doctor Bramhall, and their Lambeth records, shall we not have just cause to reject these as forged? But, before we compare them together, let us first see what accordance and agreement is found among the records and recorders themselves.

First, in the Queen's letters patent, or commission for consecrating Matthew Parker, (h) the suffragan Bishop, there mentioned, is named Richard, Suffragan of Bedford: whereas by Mr. Mason and others, he is called John: Yea, Mason calls him John in one place, and Richard in another. I suppose those, who made these records, might be ignorant of the said Suffragan's name; and therefore for making sure work, calls him sometimes Richard, sometimes John: But if these records had been made while the man himself was living, and when he imposed hands on Matthew Parker, he could have satisfied them of his true name, and the place where he was Suffragan, viz. whether of Bedford or Dover? And whether there was any other Suffragan there besides himself, if we suppose that the Lambeth *Notarius Publicus* could be ignorant of such circumstances.

Secondly, Mr. Sutcliff affirms, that Parker was consecrated by Barlow, Coverdale, Scorey, and two Suffragans. But by our pretended Register, we find but one Suffragan at that solemnity. (i)

Thirdly, Mr. Mason, and his records, stile him Suffragan of Bedford: But by Doctor Butler he is called Suffragan of Dover. (k)

Fourthly, in Mr. Mason, we hear tell but of one commission from the Queen, for the conformation and consecration of Matthew Parker. But Bramhall, by more diligent search among the records, finds two; the first dated September the 9th. (l)

Fifthly, by which commission it appears, Parker was elected before the 9th of September: But Mr. Mason says, he was elected about the beginning of December.

A a

Thus

(g) See John Stow and Hollinshead, in an. 1. Eliz. (h) See D. Bram. p. 87, 89, 90. (i) Sutcliff against Dr. Kellison, p. 5. (k) Butler Ep. de Consecrat. Minist. (l) Bram. p. 83.

Thus they concur one with another: And to compare them with Richard Hollinshead, and John Stow's chronicles, they jump as exactly, as if the one had been written at China, and the other at Lambeth: For,

Sixthly, Mr. Mason, I say, affirms, that the Dean and Chapter elected Doctor Matthew Parker about the month of December. But in Stow and Hollinshead, we find him and others called Bishops elect, on the 9th of September. Yea, seeing Hollinshead calls Grindall newly elect on the 12th of August, we may easily conclude, that Matthew Parker, the metropolitan, was also elected before that time; which, you see, is about four months before Mason's election by Conge d' Elire.

Seventhly, Mr. Mason affirms, that the see of Canterbury continued void till December 1559. On the 17th of which month, according to the New Register, Parker was consecrated. But in Hollinshead we find, that Matthew Parker was Bishop of Canterbury, and lived in the Bishop's palace at Lambeth, where he had Bishop Tunstal committed, prisoner, to his charge, long before the 17th of December: For on the 18th of November, 1559, the said Bishop Tunstal died.

Eighthly, Doctor Bramhall, as is said, from our new-made records, brings us a commission, dated on the 9th of September, 1559. And directed, besides others, to three Catholic Bishops, Cuthbert Tunstal, Gilbert Boſſin, and David Pool, requiring them to confirm and consecrate Matthew Parker. And has the confidence to affirm, that "The said three Bishops were shortly after deprived of their bishoprics, as he is very apt to believe, for refusing to obey the said commission." But in Stow and Hollinshead we find, that the said three Catholic Bishops, with ten or eleven others, were deprived of their bishoprics in the month of July before, for refusing the oath of supremacy: And Mason himself confirms this, by acknowledging they were deprived not long after the feast of St. John the Baptist: For which he also cites Saunders, *lib de Schismate Angl.* But pray consider, Sirs, what can be more absurd, than to imagine that Queen Elizabeth would be beholden to such Roman Catholic Bishops, as she had formerly deprived of their bishoprics, and made prisoners, for the confirming and consecrating of her new Protestant Bishops, who were to be "unlawfully intruded" into their sees; especially she having, as Bramhall says, Protestant Bishops enough of her own; or if such had been wanting, might, he says, have easily had store of Bishops out of Ireland, to have done the work?

Pray give me leave to demand of our English Prelates, why this first commission was by the Queen directed to those three zealous Catholic Bishops, and not rather to her own Protestant Bishops, to whom she directed the last commission, dated December 6? Her Majesty was not ignorant that their consciences had been too tender to permit them to swear herself head of the Church of England: And that rather than gall their so tender consciences, they were content to lose their bishoprics, and suffer perpetual imprisonment: Could she, upon revolving this in her princely thoughts, easily imagine that they would, without all scruple, impose hands on her newly elected Bishops, whom they knew to be of a religion as far different from themselves, as King Edward the VIth was from Queen Mary's? Could she suppose, that they would make Bishops in that Church, whereof themselves refused to be members? Could she think, that those Catholic Bishops would consecrate Parker, according to King Edward the VIth's form of consecration, which they had in Queen Mary's days declared to be invalid and null; and which, at this time, was also illegal? Or could the Queen easily imagine, that Matthew Parker and the rest of her chosen Bishops, who had stood so much upon their punctilios at Frankfort, would receive consecration by a form condemned as superstitious and Antichristian; and from which, as Mason says, they had pared away so many superfluities; yea, so many, as even to pare out the very name, itself, of Bishop? Let the impartial Reader consider these things.

How our present pretended Bishops themselves will make all these things agree, will be hard to imagine; which, if they cannot do, let them be content to leave us to our own liberties, and freedom of thought; and to excuse us, if we freely affirm, that "Matthew Parker was never consecrated at Lambeth: That the said records are forged: And, that themselves are but mere laymen, without mission, without succession, without consecration.

Ninthly, it is none of the least objections against Parker's solemn consecration at Lambeth, that we find it not once mentioned by the Historians of those times, especially by John Stow, who professed so particular a kindness and respect for Parker; and who was so exact in setting down all things, of far less



less moment, done about London. Doubtless he omitted it not through negligence or forgetfulness, seeing he is not unmindful to set down the consecration of Cardinal Pole, Parker's immediate predecessor, and the very day on which he said his first Mass. Nor does it appear to have been through forgetfulness, that Hollinshead mentions not this notorious Lambeth solemnity, seeing he tells us, that Bishop Tunstal, who died under Parker's custody, "received his consecration at Lambeth." If either he or John S<sup>ow</sup> had but given us only such a short hint as this, of Parker's consecration at Lambeth, we should never have questioned it further, nor have doubted of the truth of it, though they had not been so exact to a hair in every punctilio, as to have told us of the Chapel's being "adorned with tapestry towards the east; a red cloth on the floor, in Advent; a sermon, communion, concourse of people; Miles Coverdale's side woollen gown: Of the Queen's sending to see if all things had been rightly performed." What care was here taken? "Of answer being brought her, that there was not a tittle amiss, only Miles Coverdale was in his side woollen gown, at the very minute of the consecration: Of their assuring her that that could not cause any defect in the consecration," &c. as our records mention; which ridiculous circumstances render them not a whit the more credible. (m)

If now, from what has been said, these Lambeth Records appear evidently to be forged, to what other refuge will these pretenders to episcopacy have recourse for their episcopal character, but to Queen Elizabeth's Letters Patent, and an Act of Parliament? If so, I see no great reason why they should find fault with their ancient name and title of Parliamentary Bishops. Whoever read of Bishops, between St. Peter's time and Parker's, that stood in need of an Act of Parliament to declare them such? Doubtless, if they had been consecrated at Lambeth by imposition of the hands of true Bishops, though all their consecrators had been in side woollen gowns, and neither tapestry towards the east, nor red cloth on the floor of the Chapel, and could have shewn authentic records of the same, they would never have desired the Queen to make and declare them Bishops by Act of Parliament. Nor would the Queen, and the wisdom of the nation, have consented to the making of such a superfluous Act, if their Reverences had desired it. No! no! there would have been no more need of any such Act for them then, than there had been for three score and nine preceding Archbishops of Canterbury.

After all this, another query will yet arise; to wit, by what form of consecration Matthew Parker was consecrated? Our present prelates and clergy will not say, I suppose, that he was made Bishop according to the Roman Catholic form, though Queen Elizabeth had revived the Act of 25 Henry VIII. 20. which authorized the same. Nor can they say that King Edward the VIth's form was then in being, in the eye of the law; for that part of the Act of Edward the VIth which established the book of ordination, having been repealed by Queen Mary, was not revived till six years after the pretended consecration of Matthew Parker, viz. till the 8th of Elizabeth, as is easily proved. For whereas the Act of 5 and 6 Edward VI. 1. consisted of two parts; one, which authorized the Book of Common Prayer, as it was then newly explained and perfected: Another, which established the form of consecrated Bishops, &c. and added to the Book of Common Prayer. This Act, as to both these parts, was repealed 1 Queen Mary; and this repeal was reversed 1 Elizabeth, 1. as to that part which concerned the Book of Common Prayer only: For so runs the Act, "The said Statute of Repeal, and every thing therein contained, only, concerning the said Book, viz. of Common Prayer, authorized by Edward VI. shall be void, and of no effect." And afterwards, 3 Elizabeth, 1. was revived that other part of it, which concerned the form of ordination, viz. in these words, "Such order and form for the consecrating of Archbishops, Bishops, &c. as was set forth in the time of Edward VI. and added to the said Book of Common Prayer, and authorized 5 and 6 of Edward VI. shall stand, and be in full force; and shall from henceforth be used and observed." By which it is as clear as the sun at noon day, that Edward the VIth's form was not restored at all by 1 Elizabeth, either expressly or in general terms, under the name and notion of the Book of Common Prayer, as Protestants would have it thought. Nay, rather it was formally excluded by the said Act, 1 Elizabeth. For that Act of Edward VI. consisting of nothing else but the authorizing of the Book of Common Prayer, and establishing, and adding to it the book of ordination: And the Act of Queen Mary having repealed that whole Act, as to both these parts, that Act of 1 Elizabeth reversing that repeal, as to the Book of Common Prayer ONLY, did plainly and directly exclude the repealing of it, as to the book of ordination.

(m) Several ridiculous circumstances mentioned in the records, which yet render them less credible.



tion; there being nothing else to be excluded, by that word ONLY, but that book. So that it is undeniably evident, that King Edward the VIth's form of consecration was at that day illegal. And must we imagine, that the Queen would suffer her new Bishops to be consecrated by an illegal form, when she could as easily have authorized it by the law, as she had done the Roman form, by reviving the Act 25 Henry VIII. 20? Yea, it had been as easy to make that form legal, as it was afterwards to declare them Bishops by Act of Parliament; and doubtless, more commendable.

But admit Matthew Parker, and the rest of Queen Elizabeth's new Bishops, were made such by this, then illegal, form; yet, if this form prove invalid, they are but still where they were before their election, as to their character. And that it is invalid, is sufficiently and clearly proved by the learned Author of *Erastus Senior*, to whom I will refer my Reader. Yea, the Protestant Bishops and Clergy themselves have judged the said form to be invalid; and therefore thought necessary to repair the essential defects of the same, by adding the words Bishop and Priest. Essential defects, I call the want of these two words, Bishop and Priest; for if they had not been essential, why were they added? Yet this will not serve their turn; for before they can have a true Clergy, they must change the character of the Ordainers, as well as the form of ordination. A valid form of ordination, pronounced by a Minister not validly ordained, gives no more character than if it had continued still invalid, and never been altered. The present Protestant Bishops, who changed the form of their own consecration upon their adversaries objections of the invalidity thereof, (for immediately after *Erastus Senior* was published against it, they altered it, viz. anno 1662) might as well submit to be ordained by Catholic Bishops; or else, with the Presbyterians, utterly deny an episcopal character, as allow, by altering the form after so long time and dispute, that it was not sufficient to make themselves, and their predecessors, Priests and Bishops.

What has hitherto been said, concerning the nullity of their character, is yet further confirmed by their altering the 25th of their 39 Articles: For these first Bishops, Parker, Horn, Jewel, Grindall, &c. understanding the condition in which they were, for want of consecration by imposition of hands, resolved, in their convocation, anno 1562, to publish the 39 Articles, made by Cranmer and his associates, but with some alteration and addition; especially to that Article wherein they speak of the Sacraments: For,

Whereas Cranmer's 25th or 26th Article says nothing of holy orders by imposition of hands, or any visible sign or ceremony required therein; Parker, and his Bishops, having taken upon themselves that calling, without any such ceremony of imposition and episcopal hands, for I believe they set not much by John Scorey's Hands and Bible in the Naggs-Head, declared, that "God ordained not any visible sign or ceremony for the five last, commonly called Sacraments;" whereof holy orders is one. This alteration and addition you may see in Doctor Heylin's Appendix to *Ecclesia Restituta*, page 189.—In this convocation they denied also holy orders to be a Sacrament; consequently not likely to impress any indelible character in the soul of the party ordained: Which doctrine continued long among them, as appears by Mr. Rogers, in his Defence of the 39 Articles, who affirms, that "None but disorderly Papists will say that order is a Sacrament;" and demands, "Where can it be seen, in Holy Scripture, that orders or priesthood is a Sacrament? what form has it? (says he) what promise? what institution from Christ?"(n) But after they began to pretend to have received an episcopal character from Roman Catholic Bishops, and to put out their Lambeth Records in defence of it, they disliked this doctrine, and taught the contrary, viz. that ordination is a Sacrament. "We deny not ordination to be a Sacrament," says Doctor Bramhall, "though it be not one of these two which are generally necessary to salvation."(o)

By order of this convocation the Bible of 1562 was printed, where the aforesaid text, "When they had ordained to them Priests," &c. was translated, "When they had ordained Elders by election;" which, as soon as they began to thirst after the glorious character of Priests and Bishops, they corrected.

And though Cranmer cared as little for any visible signs, imposition of hands, or ceremonies in ordination, as the other first Protestant Reformers, and according to their practice had abjured the priestly and episcopal character, which he had received among Catholics; as may be gathered by his words, related by Fox in his *Degradation*, thus: "Then a Barber clipped his hair round about, and the Bishop scraped the tops of his fingers, where he had been anointed."(p) When they were thus doing;

"All

(n) Defence of the 39 Articles, p. 154, 155. (o) See Mason and Dr. Bram. page 97. (p) Fox's Act and Monuments, fol. 216.

“All this,” quoth the Archbishop, “needed not, I had myself done with this geer long ago.” And also by his doctrine; that, “In the New Testament, he that is appointed to be a priest or bishop, needs no confirmation by the Scripture; for election thereunto is sufficient.” Though, I say, Cranmer valued not any episcopal consecration, which he had received in the Catholic Church, yet he presumed not to make the denial thereof an article of the Protestant Faith: But Queen Elizabeth’s pretended bishops, and English Church, in their convocation 1562, seeing, they knew they had no episcopal character by imposition of true bishops’ hands, thought fit to make it a part of the Protestant belief, “That no such visible sign or ceremony was necessary, or instituted by Christ;” and therefore concluded holy orders not to be a sacrament. And though, I say, the Church of England now teaches and practises the contrary, and in King James the first’s reign erased from the text the word ELECTION as an imposture, or gross corruption, yet this change of the matter does no more make them now true priests and bishops, than their last change of the form of ordination, in the year 1662, soon after the happy restoration of King Charles the second.

*Ecclesia non est, quæ sacerdotem non habet,*  
There can be no Church without priests.—St. Jerom.

It is enough, that in this place we have proved these men without consecration or ordination; yet seeing they glory also in assuming to themselves the name of pastors, pastor of St. Martin’s, &c. it may not be unseasonable to propose a few quæries, touching their pastoral jurisdiction.

- I. Whether it is not a power of the keys, to institute a pastor over a flock of clergy and people?
- II. Whether any but a pastor can give pastoral jurisdiction?
- III. Whether any bishop, but the bishop of the diocese, or commissioned from him, or his superior, can validly institute a pastor to any parochial church, within such a diocese?
- IV. Whether any number of bishops can validly confirm, or give pastoral jurisdiction to the bishop, of any diocese, if the metropolitan, or some authorized by him, or his superior, be not one?
- V. Or to the metropolitan of a province, if the primate of the nation, or some authorized by him, or his superior, be not one?
- VI. Whether any but the chief patriarch of that part of the world, or authorized by him, can validly give pastoral jurisdiction to the primate of a nation?
- VII. Whether the bishop of Rome is not chief patriarch of the western church, consequently of this nation?
- VIII. Whether Mat. Parker, the first Protestant pretended archbishop of Canterbury, received his pastoral jurisdiction from the bishop of Rome, or from others by him authorized? or,
- IX. Whether those who made Mat. Parker primate of England, or archbishop of Canterbury, had any jurisdiction to that act, but what they received from queen Elizabeth?
- X. Whether queen Elizabeth had the power of the keys, either of order or jurisdiction?
- XI. Whether it is not an essential part of the Catholic Church to have pastors?
- XII. Whether salvation can be had in a church wanting pastors?
- XIII. Whether they do not commit a most heinous sacrilege, who having neither valid ordination, nor pastoral jurisdiction, do notwithstanding take upon them to administer sacraments, and exercise all other acts of episcopal and priestly functions?
- XIV. Whether the people are not also involved with them, in the same sin, so often as they communicate with them in, or co-operate to, those sacrilegious presumptions?
- XV. Whether those, who assume to themselves the names and offices of bishops and priests, take upon them to teach, preach, administer sacraments, and perform all other episcopal and priestly functions, without vocation, without ordination, without consecration, without succession, without mission, or without pastoral jurisdiction, are not the very men of whom our blessed Saviour charged us to beware? (a)
- XVI. To conclude, whether it is wisdom in the people of England, to hire such men at the charge of perhaps above 1,000,000 per annum, to lead them the broad way to perdition?

B b

*Another*

(.) Mat. 7. 15.

## PROTESTANT CORRUPTIONS

### *Another corrupt Addition against the perpetual Sacrifice of* CHRIST'S BODY AND BLOOD.

PROTESTANTS teach, in the 31st of the 39 articles, "That the offering of Christ once made, is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, &c. Wherefore the sacrifice of masses, in which it was commonly said, that the priests did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables, and dangerous deceits;" by this doctrine the Church of England bereaves Christians of the most precious jewel and richest treasure, that ever Christ our Saviour left to his Church; to wit, the most precious and valuable sacrifice of his sacred body and blood in the Mass, which is daily offered to God the Father, for a propitiation for our sins. And because they would have this false and erroneous doctrine of their's backed by sacred Scripture, they most egregiously corrupt the text, Heb. x. ver. 10. by adding to the same two words not found in the Greek or Latin copies, viz. "For all;" the Apostle's words being,—"In the which will we are sanctified by the oblation of the body of Jesus Christ once;" which they corruptly read, in their last translation,—"By the which will we are sanctified, through the offering of the body of Jesus Christ once, for all." By which addition they endeavour to take away the daily oblation of the body and blood of Christ in the holy sacrifice of the Mass: contradicting the doctrine of God's holy Church, which believes and teaches, "That our Lord God, although he was once to offer himself to God the Father upon the altar of the Cross by death, that he might merit with eternal redemption; yet because his priesthood was not to be extinguished by death, in the last which night he was to be betrayed, that he might leave a visible sacrifice to his beloved spouse, whereby that bloody one, once to be performed upon the Cross, should be remembered, and the virtue thereof should remain to the end of the world, and the wholesome virtue thereof should be for the remission of those sins which we daily commit, declaring himself to be ordained a priest for ever, according to the order of Melchizedek. He offered to God the Father his body and blood under the forms of bread and wine; and under the signs of the same things he gave it to the Apostles, whom then he ordained priests of the New Testament, that they should receive it; and by the words he commanded them, and their successors in priesthood, that they should offer it, "Do ye this in commemoration of me," &c. And, "Because in this divine sacrifice, which is performed in the Mass, the self-same Christ is contained, and unbloodily offered, who offered himself once bloodily upon the altar of the Cross: the holy synod teaches the sacrifice to be truly propitiatory, &c. Wherefore, according to the tradition of the Apostles, it is duly offered, not only for the sins, punishments, satisfactions, and other necessities of the faithful that are living, but also such as are dead in Christ, as not yet fully purged." (b) This is the Catholic doctrine, delivered in the sacred council of Trent, which the Church of England calls blasphemies, fables, and dangerous deceits; and against which they falsify the sacred text of Scripture, by thrusting into it words of their own, which they find not in any of the Greek or Latin copies.

But lest they may object, that this is but a new doctrine, not taught in the primitive Church, nor delivered down to us by the Apostles by Apostolical tradition; I will give you these following testimonies from the fathers of the first five hundred years.

St. Cyprian says, (c) "Christ is priest for ever, according to the order of Melchizedek, which order is this, coming from this sacrifice, and thence descending, that Melchizedek was priest of God most high, that he offered bread and wine, that he blessed Abraham; for who is more a priest of God most high, than our Lord Jesus Christ, who offered sacrifice to God the Father, and offered the same that Melchizedek had offered, bread and wine, viz. his body and blood?"

And a little after: "That therefore in Genesis the blessing might be rightly celebrated about Abraham by Melchizedek the priest, the image, or figure of Christ's sacrifice, consisting in bread and wine, went before; which thing our Lord perfecting and performing, offered bread, and the chalice mixed with wine, and he, that is the plenitude, fulfilled the verity of the prefigured image."

The



The same holy father, in another place, as cited also by the Magdeburgian centurists, (d) in this manner: "Our Lord Jesus Christ," says Cyprian, lib. 2. ep. 3. "is the high-priest of God the Father; and has offered sacrifice to God the Father, and commanded the same to be done in remembrance of him: and that priest truly executes Christ's place, who imitates that which Christ did; and then he offers in the Church a true and full sacrifice to God." This saying so displeases the centurists, that they say, "Cyprian affirms superstitiously, that the priest executes Christ's place in the supper of our Lord."

St. Hierom. (e) "Have recourse," says he, "to the book of Genesis, and you shall find Melchizedek, king of Salem, prince of this city, who even there, in figure of Christ, offered bread and wine, and dedicated the Christian mystery in our Saviour's body and blood." Again, "Melchizedek offered not bloody victims, but dedicated the sacrament of Christ in bread and wine, a simple and pure sacrifice." And yet more plainly in another place, "Our ministry," says he, "is signed in the word of Order, not by Aaron, in immolating brute victims, but in offering bread and wine, that is, the body and blood of our Lord Jesus."

St. Augustine expressly teaches, that "Melchizedek bringing forth the sacrament, or mystery, of our Lord's table, knew how to figure his eternal priesthood." (f)—"There first appeared," says he in another place "that sacrifice which is now offered to God by Christians, in the whole world." (g)

Again, (Conc. 1. in psal. xxxv.) "There was formerly," says he, "as you have known, the sacrifice of the Jews, according to the order of Aaron, in the sacrifice of beasts, and thus in mystery: not as yet was the sacrifice of the body and blood of our Lord, which the faithful know, and such as have read the Gospel: which sacrifice now is spread over the whole world. Set therefore before your eyes two sacrifices, that according to the order of Aaron; and this, according to the order of Melchizedek: for it is written, our Lord has sworn, and it shall not repent him, thou art a priest for ever, according to the order of Melchizedek." And in Conc. 2. psal. xxxiii. he expressly teaches, "That Christ, of his body and blood, instituted a sacrifice, according to the order of Melchizedek."

Nothing can be more plain than these words of St. Irenæus, in which he affirms of Christ, that (h) "Giving counsel also to his disciples, to offer the first fruits of his creatures to God; not as it were needing it, but that they might be neither unfruitful nor ungrateful, he himself took of the creature of bread, and gave thanks, saying, this is my body; and likewise the Chalice, he confessed to be his blood, which is made of that creature which is in use amongst us, and taught a new oblation of the New Testament, which oblation the Church receiving from the Apostles, throughout the whole world, offers to God, to him who gives us nourishment, the first fruits of his gifts in the New Testament, of whom, amongst the twelve prophets, Malachy has thus foretold: I have no will in you, the Jews, says our omnipotent Lord, and I will take no sacrifices at your hands, because, from the rising of the sun to the setting thereof, my name is glorified among the Gentiles; and in every place, incense is offered to my name, and a PURE SACRIFICE, because my name is great among the Gentiles, faith our Lord Almighty, manifestly signifying by these things, because the former people indeed ceased to offer to God; but in every place a sacrifice is offered to God, and this PURE, for his name is glorified among the Gentiles." Thus St. Irenæus, whose words so touch the Protestant centurists, that they say, "Irenæus, &c. seems to speak very incommodiously, when he says, he, Christ, taught the new oblation of the New Testament, which the Church receiving from the Apostles, offered to God over all the world."

Eusebius Cæsariensis. (i) "We sacrifice, therefore, to our highest Lord a sacrifice of praise: we sacrifice to God a full, odoriferous, and most holy sacrifice: we sacrifice after a new manner, according to the New Testament, A PURE HOST."

St. Jo. Chrysostome expounding the words of the prophet Malachy, says, (k) "The Church, which every where carries about Christ in it, is prohibited from no place; but in every place there are churches, in every place doctrines; these things God foretold by his prophet, for both declaring the Church's sincerity, and the ingratitude of the other people, the Jews, he tells them, I have no pleasure in you. See Mark,

(d) In the Alphab. Table of the 3 Cent. under the letter S. col. 83. (e) Ep. ad Marcel. ut migret. Bethleem. Ep. ad Evagr. Quæst. in Gen. c. 14. (f) Ep. 95. (g) Lib. 16. de Ci. Dei, c. 22. See him also lib. 17. c. 17. & lib. 18. c. 35. cum Psalm 109. lib. 1. contr. Advers. Leg. & Prophet. c. 20. Serm. 4. de Sanctis Innocentibus (h) Lib. 4. Advers. Hær. c. 32. (i) Lib. 1. demonstrat. Evang. c. 19. (k) Ad. Psal. 95.

Mark, how clearly and plainly he interprets the mystical table, which is the unbloody host, and the pure perfume he calls holy prayers, which are offered after the host. Thou seest how it is granted, that that angelical sacrifice should every where be known; thou seest it is circumscribed with no limits, neither the altar, nor the song. In every place incense is offered to my name; therefore the mystical table, the heavenly and exceedingly venerable sacrifice is indeed the prime pure host."

Is it not a thing to be admired, that the Church of England should not only corrupt the sacred Scriptures against the great and most dreadful sacrifice; but should also make it an article of her faith, that it is a blasphemous fable, and dangerous deceit? When, without all doubt, she cannot be ignorant, that the holy fathers call it (l) "A veritable sacrifice." (m) "The true sacrifice." (n) "The daily sacrifice." (o) "The sacrifice according to the order of Melchizedek." (p) "The sacrifice of the body and blood of Christ." (q) "The sacrifice of the Altar." (r) "The sacrifice of the Church." (s) "The sacrifice of the New Testament." (t) "Which succeeded to all sacrifices of the Old Testament." And that it was offered for the health of the emperor, *Sacrificamus pro salute imperatoris*," says Tertullian, de Scapul. c. 2. That it was offered for the sick, *Pro infirmis etiam sacrificamus*, says St. Chrysostome, Hom. 27. in Act. Apost. "For those upon the sea, and for the fruits of the earth," idem. And for the purging of houses infected with wicked spirits. St. Aug. de Civit. Dei, lib. 22. c. 8, says, that "One went and offered," in the house infected, "the sacrifice of Christ's body, praying that the vexation might cease; and by God's mercy it ceased immediately.

In the first council of Nice, can. 14. we find these words, "The holy council has been informed, that in some places and cities the deacons distribute the sacrament to priests: neither rule nor custom has delivered, that they who have not power to offer sacrifice, should distribute the body of Christ to them who offer."—See also, concil. 3. Bracarense. can. 3. and concil. 12. can. 5. Moreover that "this holy sacrifice," as God's Church at this day teaches and practises, "was offered for the sins of the living and dead," is a truth so undeniable, that Crastorius, a learned Protestant, in his book of the Mass, against Bellarmine, page 167. reprehends Origen, St. Athanasius, St. Ambrose, St. Chrysostome, St. Augustine, St. Gregory the Great, and venerable Bede, for maintaining "The Mass to be a propitiatory sacrifice for the sins of the living and of the dead." Consider then, what truth there is in the words of that author (u) who affirms, that in Gregory the Great's time, "Masses for the dead were not intended to deliver souls from those torments of purgatory." Doubtless he considered not the words of St. Augustine, lib. 9. Confess. c. 12. and De Verb. Apost. Sermon. 34. viz. "That the sacrifice of our price was offered for his mother Monica, being dead," and, "That the universal Church does observe, as delivered from their forefathers, to pray for the faithful deceased in the sacrifice, and also to offer the sacrifice for them." Nor considered this great vindicator, that great miracle related by St. Gregory the Great himself, concerning Purgatory, and the benefits souls there receive, by the offering up of this propitiatory sacrifice. In his fourth Book of Dialogues, cap. 55. telling us of a monk called Justus, who was obsequious to him, and watched with him in his daily sickness: "The monk," says he, "being dead, I appointed the healthful host to be offered for his absolution to-day days together; which done, the said Justus appeared to his brother by vision, and said, I have been hitherto evil, but now am well, &c." And the brethren in the monastery counting the days, found that to be the day on which the 30th oblation was offered for him.

Nor would doubtless this vindicator have told us, "That Transubstantiation was yet unborn," to wit, in Gregory the Great's time, unless he had a mind to impose upon his reader, if he had ever read the doctrine of those fathers, who lived before St. Gregory's time, for example:

St. Irenaeus Martyr, in his epistle to the people of Smyrna, speaking of the heretics of his time, and of the same judgment with this vindicator, writes thus: "They allow not of Eucharists and Oblations," says he, "because they do not believe the Eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Father, in his mercy, raised again from the dead."

St. Justin Martyr, in his apology to the emperor Antonius Pius, made for the Christians: "Now the Eucharist," says he, amongst us, is called the Eucharist, which it is lawful for none to partake of, but those who believe our doctrine to be true, who have been washed in the laver of regeneration for the remission of sins; and who regulate their lives according to the prescription of Christ: for we do not

(l) St. Aug. de Civit. Dei lib. 16. c. 19. (m) St. Cypr. l. 2. ep. 3. & St. Aug. cit. c. 20. (n) Aug. cit. c. 16. & concil. tolet. 1. can. 5. Origen. in Num. Hom. 23. (o) S. Cyprian, l. 2. ep. 3. & Aug. lib. 16. c. 22. de Civit. Dei. (p) Et lib. 21. c. 8. & li. 20. contr. Faustum c. 18. & S. Hieron. li. 3. contr. Pelag. Aug. in Psal. 33. con. 2. to 8. de S. Chry. lib. 1. Cor. Hom. 24. (q) S. Aug. in Enchiridion c. 110. & de Cura pro mortuis, c. 18. (r) Et de Civit. Dei l. 10. c. 20. (s) Et de gratia Novi Test. c. 18. & S. Irenaeus, li. 4. c. 32. (t) Aug. de Civit. Dei, li. 17. c. 20. St. Ciceron. in Apol. Constit. edit. 1554. Antverpiae, li. 6. c. 22. fol. 123. (u) The Author of the Second Denunciation of the Exposition of the Doctrine of the Church of England, &c. p. 13.

not receive this as common bread, or common drink; but as by the Word of God, Jesus Christ, our Redeemer, being made flesh, had both flesh and blood for the sake of our salvation. Just so we are taught, that that food, over which thanks are given by prayers, in his own words, and whereby our blood and flesh are by a change nourished, is the flesh and blood of the incarnate Jesus: For the Apostles, in the commentaries written by them, called the Gospels, have recorded that Jesus so commanded them."

St. Irenæus, taking an argument from the participation of the Eucharist, proves the resurrection of the flesh against the *Docetæ* of his time. (a) "As the blessed Apostles say, Because we are members of his body, of his flesh, and of his bones; not speaking this of any spiritual or invisible man, but of that disposition which belongs to a real man, that consists of flesh, nerves, and bones; and is nourished by the chalice, which is his (Christ's) blood, and receives increase by that bread which is his body: And as the vine, being planted in the earth, brings forth fruit in season: And a grain of wheat falling upon the ground, and rotting, rises up with increase by the virtue of God, who comprehends all things, which afterwards, by a prudent management, becomes serviceable to men; and receiving the word of God, are made the Eucharist, which is the body and blood of Christ; so also our bodies being nourished by it, and laid in the earth, and there dissolved, will arise at their time; the word of God working in them this resurrection, to the glory of God the Father."

Eusebius *Cæsariensis*. (b)—"Making a daily commemoration of him, (Christ) and daily celebrating the memory of his body and blood; and being now preferred to a more excellent sacrifice and office than that of the Old Law, we think it unreasonable any more to fall back to those first and weak elements which contained certain signs and figures, but not the truth itself." Another place of Eusebius, as quoted by St. John of Damascene, "Many sinners," says he, "being Priests, do offer sacrifice; neither does God deny his assistance, but by the Holy Ghost consecrates the proposed gifts: And the bread indeed is made the precious body of our Lord, and the cup his precious blood." (c)

St. Hillary.—"We must not speak," says he, "of the things of God, like men, or in the sense of the world: Let us read what is written, and understand what we read, and then we shall believe with a perfect faith. For what we say of the natural existence of Christ, within us, if we do not learn from him, we say foolishly and profanely; for he himself says, "My flesh is meat indeed, and my blood is drink indeed." There is no place left for doubting of the reality of his flesh and blood; for now, by the profession of Christ himself, and by our faith, it is truly flesh, and truly blood: Is not this truth? It may indeed not be true for them, who deny Christ to be true God." (d)

St. Cyril of Jerusalem. (e)—"Since therefore Christ himself does thus affirm, and says of the bread, "This is my body;" who, from henceforward, dare be so bold as to doubt of it? And since the same (Christ) does assure us and say, "This is my blood," who, I say, can doubt of it, and say, it is not his blood? In Cana of Galilee he once, with his sole will, turned water into wine, which much resembles blood; and does not he deserve to be credited, that he changed wine into his blood? For if, when invited to a corporal marriage, he wrought so stupendous a miracle, have we not much more reason to confess, that he gave his body and blood to the children of the bridegroom? Wherefore, full of certainty, let us receive the body and blood of Christ: For under the form of bread is given to thee the body, and the blood under the form of wine; that having received the body and blood of Christ thou mayest be made partaker with him of his body and blood. Thus we shall become Christophers, that is, "Bearers of Christ," receiving his body and blood into us.—Do not therefore look on it as mere bread only, or bare wine; for, as God himself has said, it is the body and blood of Christ. Notwithstanding, therefore, the information of sense, let faith confirm thee; and do not judge of the thing by the taste, but rather take it for most certain by faith, without the least doubt that his body and blood are given thee.—When you come to communion, do not come holding both the palms of your hands open, nor your fingers spread; but let your left hand be as it were a rest under the right, into which you are to receive so great a King: And in the hollow of your hand take the body of Christ, saying, Amen." (f)

C c

St.

(a) Lib. 5. c. 11. (b) Lib. 1. demonstrat. Evang. c. 10. (c) Lib. 3. Parallel. c. 45. (d) Lib. 8. de Trinitate. (e) In Catechis. (f) It was the custom in those days for the Priest to deliver the holy Sacrament into the hand of the Communicant.



St. Gregory Nyssen.(g)—“When we have eaten any thing that is prejudicial to our constitution, it is necessary that we take something that is capable of repairing what was impaired; that so, when this healing antidote is within us, it may work out of the body, by a contrary affection, all the force of the poison. And what is this antidote? It is nothing but that body which overcame death, and was the origin of our life. For, as the Apostle tells us, as a little leaven makes the whole lump like itself, so that body, which by God’s appointment suffered death, being received within our body, changes and reduces the whole to its own likeness. And as when poison is mixed up with any thing that is medicinal, the whole compound is rendered useless; so likewise that immortal body being within him that receives it, converts the whole into its own nature. But there being no other way of receiving any thing within our body, unless it be first conveyed into our stomach by eating or drinking, it is necessary that by this ordinary way of nature, the life-giving virtue of the Spirit be communicated to us. But now, since that body alone, which was united to the Divinity, has received this grace, and it is manifest that our body can no otherwise become immortal, we are to consider how it is impossible, that one body, which has always distributed to so many thousand Christians over the whole world, should be the whole, by a part in every one, and still remain whole in itself.”

And a little after. “I do therefore now rightly believe, that the bread sanctified by the word of God, is changed into the body of God, the Word.—And here likewise the bread, as the Apostle says, is sanctified by the Word of God and prayer; not so, that by being eaten it becomes the body of the Word, but because it is suddenly changed by the Word into his body, by these words, “This is my body.”—And this is effected by virtue of the benediction, by which the nature of those things which appear is trans-elemented into it.”

Again, in another place.(h)—“And the bread in the beginning is only common bread; but when it is sanctified by the mystery, it is made and called the body of Christ.”

St. Hieron.—“God forbid,” says he, “that I should speak detractingly of these men, (Priests) who, by succeeding the Apostles in their function, do make the body of Christ with their sacred mouth.”(i)

St. Augustine (k)—“We have heard,” says he, “our master, who always speaks truth, our divine Redeemer, the Saviour of men, recommending to us our ransom, his blood: For he spake of his body and blood; which body he called meat, and which blood he called drink. The faithful understand the Sacrament of the faithful.—But there are some (says he) who do not believe they said, “This is an hard saying, who can hear him?” It is an hard saying but to those who are obstinate; that is, it is incredible but to the incredulous.”(k)

The same Holy Father, and great Doctor, in his commentary upon the XXXIII Psalm, speaks thus of Christ: “And he was carried in his own hands? And can this, brethren, be possible in man? Was ever any man carried in his own hands? He may be carried by the hands of others, but in his own no man was ever yet carried. How this can be literally understood of David, we cannot discover; but in Christ we find it verified: For Christ was carried in his own hands, when giving his own very body, he said, “This is my body;” for that body he carried in his own hands.” Such is the humility of our Lord Jesus Christ, which is much recommended to men.—How plain and positive are the words of these Ancient and Holy Fathers, for the real presence of Christ’s body and blood in the blessed Sacrament of the Eucharist, which Protestants so flatly deny? I would ask our Church of England Divines, whether, if they had been present among the Apostles when Christ said, “Take and eat, this is my body,” they durst have assumed the boldness to have contradicted the omnipotent Word, and have replied, “It is not thy body, Lord, it is only bread?” I believe the most stiff Sacramentarian in England, would have trembled to have made such a reply; though now they dare, with blasphemous mouth, call the doctrine of Transubstantiation, the “Mystery of Iniquity.”

I have insisted somewhat the longer upon these two points, than perhaps the Reader may think proper for this treatise: But when he considers that the priesthood and sacrifice, against which Protestants have corrupted the Scripture, and framed their new articles of faith, are two such essential parts of Christian Religion, that if either of them be taken away, the whole fabric of God’s Church falls to the ground, he will not look upon it as an unnecessary digression.

Several

(g) In Orat. Cat. c. 37. (h) In Orat. in diem luminum. (i) In Epist. ad Heliodorum. (k) Lib. de Verb. Apost. Serm.

## Several other CORRUPTIONS and FALSIFICATIONS, not mentioned under the foregoing Heads.

**T**HIS Treatise increasing beyond what indeed I designed it at first, will oblige me to as much brevity as possible, in these following corruptions:

In Romans 8. ver. 39. instead of the word "Charity," they, contrary to the Greek, translate "Love;" and so generally in all places, where much is spoken in commendation of charity. The reason is, because they attribute salvation to faith alone, they care not how little charity may sound in the ears of the people.—So likewise in the 1 Cor. cap. 13. for "Charity," they eight times say "Love." In Rom. 9. ver. 16. for this text, "Therefore it is not of the willer, nor the runner, but of God that sheweth mercy," they translate in their old Bibles, "So lyeth it not then in a man's will or running, but in the mercy of God;" changing Of, into In, and Willer and Runner, into Will and Running; and so make the Apostle say, that it is not at all in man's will to consent or co operate with God's grace and mercy.

In 1 Corinthians, cap. 1. ver. 10. for "Schisms," which are spiritual divisions from the unity of the Church, they translate "Dissensions," which may be in wordly things, as well as religion: This is done because themselves were afraid to be accounted Schismatics. So likewise

In Galatians 5. ver. 20. for "Heresy," as it is in the Greek, they translate "Sects," in favour of themselves, being charged with heresy: Also

In Titus 3. ver. 10. instead of saying, according to the Greek, "A man that is an Heretic," &c. their Bible of 1662 translates, "A man that is author of Sects;" favouring that name for their own sakes, and dissembling it as though the Holy Scripture spake not against Heresy or Heretics, Schism or Schismatics.

In 1 Timothy, cap. 3. ver. 6. for a "Neophyte," (one lately baptized or planted in Christ's mystical body) they translate in their first Bibles, "A young scholar;" as though an old scholar could not be a Neophyte, by deferring his baptism, or by long delaying his conversion to God, which he learned to be necessary long before.

In Titus 3. ver. 8. instead of these words, "To excel in good works," they translate, "To shew forth good works;" and, as their last edition has it, "To maintain good works;" against the different degrees of good works.

In Hebrews 12. ver. 20. for "Dedicated," they translate, in their first Bibles, "Prepared," in favour of their heresy, that Christ was not the first who went into Heaven, which the word dedicated signifies.

In the two Epistles of Peter, cap. 3. ver. 16. they force the text to maintain a frivolous evasion, that "St. Paul's Epistles are not hard," but the "things in the Epistles;" whereas both the Greek and Latin texts are indifferent with regard to both constructions: It is a general custom of theirs, that where they find the Greek text indifferent to two senses, there they restrain it only to that which may be most advantageous to their own error, thereby excluding its reference to the other sense. And oftentimes, where one sense is received, read, and expounded by the greater part of the Ancient Fathers, and by all the Latin Church, there they very partially follow the other sense, not so generally received.

In St. James 1. ver. 13. for "God is not a tempter of evils," they translate, "God is not tempted with evils," and "God cannot be tempted with evils," (1) than which nothing is more impertinent to the Apostle's speech in that place. Why is it that they refuse to say, "God is not tempted to evil," as well as the other? Is it on account of the Greek word, which is a passive? They may find in their Lexicon, that it is both an active and passive; as also appears by the very circumstance of the foregoing words, "Let no man say, that he is tempted by God." Why so? "Because," say the Protestant Translators, "God is not tempted with evil." Is this a good reason? Nothing less. How then? "Because God is not tempted to evil:" Therefore let no man say, that "He is tempted by God."

This reason is so coherent, and so necessary in this place, that if the Greek word were only a passive, as it is not, yet it might have better beseeemed Beza to translate it actively, than it did to turn an

(1) ἀπειρασος κακῶν

active into a passive, against the Real Presence, as himself confesses he did without scruple. But though he might and ought to have translated this word actively, yet he would not, because he would favour his own heresy; which, quite contrary to these words of the Apostle, says, that "God is a tempter to evil:" His words are, *inducit Dominus in tentationem eos quos Satane arbitrio permittet*, &c. (m) "The Lord leads into temptation those whom he permits to be at Satan's disposal; or, into whom rather he leads or brings in Satan himself, to fill their hearts, as Peter speaketh." Note, that he says, God brings Satan into a man to fill his heart, as Peter said to Ananias, "Why has Satan filled thy heart, to lye unto the Holy Ghost?" So that by this doctrine of Beza, God brought Satan into Ananias's heart to make him lye unto the Holy Ghost; and so leading him into temptation, was author and cause of that heinous sin.

Is not this to say, "God is a tempter to evil," quite contrary to St. James's words? Or could he that is of this opinion, translate the contrary; to wit, that "God is no tempter to evil?" Is not this as much as to say, that God also brought Satan into Judas to fill his heart, and so was author of Judas's treason, even as he was of Paul's conversion? Is not this a most absurd and blasphemous opinion; yet how can they free themselves from it, who allow and maintain the aforesaid exposition of "God's leading into temptation?" Nay, Beza, for maintaining the same, translates, "God's Providence," instead of "God's Prescience," Acts 2. ver. 23. a version so false, that the English Bibles, in their translation, are ashamed to follow him.

And which is worse than all this, if worse can be, they make God not only a leader of men into temptation, but even the author and worker of sin: Yea, that God created or appointed men to sin; as appears too plainly, not only in their translation of this following text of St. Peter's, but also from Beza's commentary on the same. Also Bucer, one of King Edward the VIth's Apostles, held directly, that "God is the author of sin." (n)

St. Peter says of the Jews, that Christ is to them, *petra scandali qui offendunt verbo nec credunt in quo ei positi sunt*, *ἀσὶς καὶ ἐπίστατον*; that is, "A rock of scandal to them (the Jews) that stumble at the Word, neither do believe wherein also they are put," as the Rhemish Testament translates it: Or as it is rendered in King Edward the VIth's English translation, and in the first of Queen Elizabeth's, "They believe not that whereon they were set: Which translation Illyricus approves, saying, (o) "This is well to be marked, lest a man imagine that God himself did put them, and (as one, meaning Beza, against the nature of the Greek word, translates and interprets it) that God created them for this purpose, that they should withstand him. Erasmus and Calvin, referring this word to that which goes before, interpret it not amiss, that the Jews were made or ordained to believe the Word of God, and their Messiah; but yet that they would not believe him: For to them belonged the promises, the Testaments, and the Messiah himself; as St. Peter says, Acts 2, and 3. and St. Paul, Rom. 9. And to them were committed the oracles of God, by witness of the same Paul," Rom. 3. Thus Illyricus; who has here given the true sense of this text, according to the signification of the Greek word; and has proved the same by Scripture, by St. Peter and St. Paul, and has confirmed it by Erasmus and Calvin. Yea, Luther follows the same sense in this place: So does Castalio in his Annotations to the New Testament.

Yet Beza, against all these, to defend his blasphemous doctrine, that "God leads men into temptation, and brings in Satan to fill their hearts," translates it thus: *Sunt immorigeri ad quod etiam conditi fuerant*, (p)—"They are rebellious, whereunto also they were created:" With whom his scholars, our English Translators, are resolved to agree; therefore, in their Bible of the year 1577, they read, "Being disobedient unto the which thing they were ordained." And in that of 1572; "Being disobedient unto the which thing they were even ordained:" This is yet worse, and with this, word for word, agrees the Testament of 1580, and the Scottish Bible of 1579. This is also the Geneva translation in the Bible of 1561, which the French Geneva Bible follows. And how much our Protestant last translation differs from these, may be seen in the Bible printed at London, anno 1683, where it is read thus: "And a rock of offence, even to them which stumble at the Word, being disobedient whereunto also they are appointed."

Is not this to say positively, that God is author of men's disobedience or rebellion against Christ? "But if God," says Castalio against Beza, "hath created some men to rebellion or disobedience, he is author of their disobedience; as if he has created some to obedience, he is truly author of their obedience." Yes, this is to make God the author of men's sin, for which purpose it was so translated:

(m) Annot. Nov. Test. Anno 1556. Mat. 6. v. 13. (n) See Bucer's Scripta Anglica, p. 931. Et in Epist. ad Rom. in p. 1 c. 94. (o) Illyricus's Gloss. in 1 Pet. c. 2. ver. 8. (p) Vid. Castalio in censione qua translatus. p. 153, 154, 155.



lated: And thus Beza in his notes upon the text explains it: that "Men are made or fashioned, framed, stirred up, created or ordained, not by themselves, for that were absurd, but by God, to be scandalized at him, and his Son our Saviour; *Christus est eis offendiculo, prout etiam ad hoc ipsum a Deo sunt conditi*:" And further discourses at large, and brings other texts to prove this sense, and this translation.

And though Luther and Calvin, as is said, dissented not from the true sense of this text, yet touching the blasphemous doctrine, (q) that "God is the author of sin," they, with Zuinglius, must, for all this, have the right hand of Beza. "How can man prepare himself to good," says Luther, "seeing it is not in his power to make his ways evil? For God works the wicked work in the wicked."

"When we commit adultery or murder," says Zuinglius, "it is the work of God, being the mover, the author, and inciter, &c. God moves the thief to kill, &c. He is forced to sin, &c. God hardened Pharaoh, not speaking hyperbolically, but he truly hardens him, yea, although he resist."—By which, and other of his writings, he so plainly teaches God to be the author of sin, that he is therefore particularly reprehended by the learned Protestant Grawerus, in *Absurda Absurdorum*, c. 5. de *Prædest. fol.* 3, 4.

"God is author," says Calvin, "of all those things, which these Popish judges would have to happen only by his idle sufferance." (r) He also affirms our sins to be not only by God's permission, but by "His decree and will." Which blasphemy is so evidently taught by him and his followers, that they are expressly condemned for it by their famous brethren; Feming, *lib. de univers. Grat.* p. 109. Osiander, *Enchirid. Controv.* p. 104. Scaffman, *de peccat. causis*, p. 155, 27. Stizlinus *disput. Theol. de Provid. Dei*, Sect. 141. Graver, in *Absurda Absurd. in frontisp.* Yea, the Protestant Magistrates of Berne made it penal by the laws, for any in their territories to preach Calvin's doctrine thereof, or for the people to read any of his books concerning the same. (s) Are not these blessed Reformers? O excellent instrument of God! as Dr. Tenison styles the chief of them. (t)

Protestants denying free will in man, not only to do good, but even to resist evil, open a very wide passage into this impious doctrine, of making God the author of sin.

In the 1 St. Peter, cap. 1. ver. 22. the Apostle exhorts Christians to live as becomes men of so excellent a vocation: "Purifying," says he, "your souls by obedience of charity," (u) &c. a little before, ver. 17. remembering always, that "God, without exception of persons, judges every man according to his works." From which places it appears, that we have free will working with the grace of God; that we purify and cleanse our souls from sin; that good works are necessarily required of Christians: For by many divine arguments St. Peter urges this conclusion: *Ut animas nostras castificemus*, "That we purify our own souls." So the Protestant translation, made in Edward the VIth's time, has it. "Forasmuch as you have purified your souls." (v) So likewise one of Queen Elizabeth's Bibles, "Even ye which have purified your souls;" and so it is in the Greek. Notwithstanding all which Beza, in his Testaments of 1556 and 1565, translates it, *Animabus vestris purificatis obediendo veritati per Spiritum*: which another of Queen Elizabeth's Bibles renders thus: "Seeing ye have purified in obeying the truth, through the Spirit." So translates also the English Bible, printed at Geneva, 1561, and the Scotch, printed at Edinburgh, 1579.

So that these words make nothing at all either for free will, or co-operation with God's grace, or value of good works, but rather the contrary; proving that in our justification we work not, but are wrought; we purify not ourselves, but are purified; we are not active and doers with God's grace, but passive and sufferers: Which opinion the Council of Trent condemns. (w) The Protestant Bible of 1683, has again corrected this, and translates, "Seeing ye have purified your souls," &c. but whether with any good and sincere intention, appears by their having left uncorrected another fault of the same stamp in Philippians, cap. 1. ver. 28.

Where St. Paul, handling the same argument, exhorts the Christians not to fear the enemies of Christ, though they persecute never so terribly, "Which to them," says he, "is cause of perdition, but to you of salvation:" Where he makes good works necessary, and so the causes of salvation, as sins are of damnation. But Beza will have the old interpreter overseen in so translating, "Because," says he, "the affliction of the faithful is never called the cause of their salvation, but the testimony." (x) And therefore translates the Greek word *ἰνδικιον*, *Indicium*. And his scholars, the English Translators, render it a "Token," though indeed one of their Testaments translates it as we do, a  
D d "Cause;"

(q) Lut. To. 2. Wittem. an. 1551. Assert. Art. 36. Vid. de Servo. Arbit. fol. 195. Edit. 1603 Zuing To. 10. de providentia Dei, fol. 365, 366, 367. (r) Calvin. instit. l. 1. c. 18. & l. 2. c. 4. & l. 3. c. 23. (s) Vid. Litteras Senat. Bern. ad Ministros. &c. an. 1555. (t) Dr. Ten. Conf. with M. P. (u) Castificantes animas vestras in obedientia Charitatis. (v) Bib. 1561, 1579. (w) Sess. 6. cap. 4. (x) Beza Annot. in illum locum.

“*Quia* . . .” as also Erasmus, and the Tigurine Translators: (y) Yea, the Apostles comparing sins with good works, these leading to Heaven, as those to Hell, convinces its sense to be so; as Theodoret, a Greek Father, also gathers from that word, saying, “That procures to them destruction, but to you salvation.” (z) So St. Augustine, St. Hieron, and other Latin Fathers.

And that good works are a cause of salvation, our Saviour himself clearly shews, when he thus speaks of Mary Magdalen: *Remittantur ei peccata multa, quoniam dilexit multum*, “Many sins are forgiven her, because she loved much.” Against which no man living can cavil from the Greek, Hebrew, or Latin, but that works of charity are a cause why sins are forgiven; and so a cause of our justification and salvation, which are evidently the words and meaning of our blessed Saviour. Notwithstanding, Beza and our English Translators have a shift for this also; he translates, *Remissa sunt peccata ejus multa; nam dilexit multum*; which in our English Bible is rendered, “Her sins which are many, are forgiven; for she loved much;” (a) which the Reader perhaps may think to be a difference so small, as is not worth taking notice of; but, if well considered, will be found as great, as is between our doctrine and Protestants. And first, the text is corrupted by making a fuller point than either the Greek or Latin bears, the English making some a colon, (:) and some a semicolon, (;) where in Greek there is only a Comma, (,) and Beza, in his Latin, yet more desperately makes a down and full period. (.) thereby dividing and distracting the latter part from the former, as though it contained not a reason of that which went before, as it does, but were some new matter: Wherein he is controlled by another of his own Translators, and by the Greek prints of Geneva, Zurich, Basil, and other German cities, who point it as it is in our Latin and English.—But their falshood appears much more in turning *Quoniam* into *Nam*, Because into For. (b)

Seeing our Saviour’s words are in effect thus, “Because she loved much, therefore many sins are forgiven her;” which they, by this perversion and mispointing it, make a quite different, and almost contrary sense: thus, “Because she had many sins forgiven her, therefore she loveth much;” and this love following was a token of the remission which she, by only faith, had obtained before; so turning the cause into the effect, and the antecedent into the consequent, hereby utterly overthrowing the doctrine which Christ by his words and reason gives, and the Church of his words and reason gathers. Beza blushes not to confess why he thus altered Christ’s words, saying, *Nam dilexit*, *ἐπειτα*, “her she loved.” The Vulgate translation and Erasmus render it, “Because she loved:” But I (says he) had rather interpret it as I do, that men may best understand in these words to be shewn, not the cause of remission of sins, but rather that which ensued after such remission, and that by the Consequent is gathered the Antecedent. And, therefore, they who abuse this place, to overthrow free justification by faith alone, are very impudent and childish:” (c) Thus Beza. But the Ancient Fathers, who were neither impudent nor childish, gathered from this text, that charity, as well as faith, is requisite for obtaining remission of sins. St. Chrysostom, Hom. 6. in Mat. says, (d) “As first by water and the spirit, so afterwards by tears and confession, we are made clean;” which he proves by this place. So St. Gregory, expounding this same place, says, “Many sins are forgiven her, because she loved much; as if it had been said expressly, he burns out perfectly the rust of sin, whosoever burns vehemently with the fire of love. For so much more is the rust of sin scoured away, by how much more the heart of a sinner is inflamed with the great fire of charity.”

And St. Ambrose upon the same words.—“Good are the tears which are able to wash away our sins: Good are the tears, wherein is not only the redemption of sinners, but also the refreshing of the just.”

And the great St. Augustine, debating this story in a long homily, says, (e) “This sinful woman, the more she owed, the more she loved; the forgiver of her debts, our Lord himself, affirming so: Many sins are forgiven her, because she loved much. And why loved she much, but because she owed much? Why did she all these offices of weeping, washing, &c. but to obtain remission of her sins?” Other Holy Fathers agree in the self-same verity, all making her love to be a cause going before, and not an effect or sequel coming after the remission of sins.

I have only taken notice here how Beza and our English Translators have corrupted this text; but he who pleases to read *Musculus, in locis Communibus, c. de Justificat.* 11. 5. will find him perverting it after another strange manner, by boldly asserting, without all reason or probable conjecture, that our blessed Saviour spoke in Hebrew, and used the preterperfect for the present tense; and that St. Luke wrote

(y) Bib. 1561. (z) Theod. in Phil. cap. 1. (a) Beza Test. anno 1565, Bib. 1683. (b) 1556. (c) Beza in Luc. 7. v. 47. (d) Hom. 33. in Evang. (e) Hom. 23. inter 50.

wrote in the Done dialect, so that Musculus would have it said, "She loved Christ much, and no wonder; she had good cause so to do, because many sins were forgiven her."

But Zuinglius goes yet another way to work with this text, and tells us, that he supposes the word "Love" should have been "Faith:" his words are, "Because she loved much. I suppose, that Love is here put for Faith; because she has so great affiance in me, so many sins are forgiven her." For he says afterwards, "Thy Faith hath saved thee; that is, has absolved and delivered thee from thy sins." (f) — Which one distinction of his, will answer all the places that in this controversy can be brought out of Scripture to refute their "Only Faith." But, to conclude, what can be more impious than to affirm, that for obtaining of sins, Charity is not required as well as Faith, seeing our blessed Saviour, &c. credits his Evangelist, St. Luke, and I think his authority ought to be preferred before that of Zuinglius. Beza, Musculus, or our English sectaries, most divinely conjoins Charity with Faith, saying of Charity, "Many sins are forgiven her, because she loved much!" straightway adding of Faith, "Thy faith has made thee safe; go in peace."

As you see here, they use all their endeavours to suppress the necessity of good and charitable works; so, on the other side, they endeavoured to make their first Bibles countenance vice, (g) so far as to seem to allow of the detestable sin of usury, provided it were not hurtful to the borrower. In Deuteronomy xxxi. ver. 19. they translate thus, "Thou shalt not hurt thy brother by usury of money, nor by usury of coin, nor by use of any thing that he may be hurt withal:" by which they would have it meant, that usury is not here forbidden, unless it hurts the party that borrows. A conceit so rooted in most men's hearts, that they think such usury very lawful, and therefore frequently offend therein. But Almighty God, in this place of holy Scripture, has not one word of hurting, or not hurting, as may be seen in the Hebrew and Greek; and as also appears from their having corrected the same in their Bible of 1683, where they read, as it ought to be, "Thou shalt not lend upon usury to thy brother, usury of money, usury of victuals, usury of any thing that is lent upon usury." — If the Hebrew word signify to hurt by usury, why did not they, in the very words next following, in the self-same Bibles, translate it thus, "Unto a stranger thou mayest lend upon usury, but not unto thy brother?" why said they not rather, "A stranger thou mayest hurt by usury, but not thy brother?" is it not all the same in word and phrase here as before?" the Jews would have given them thanks for so translating it; who, by forcing the Hebrew word as they do, think it well done, to hurt any stranger, that is, any Christian, by usury, be it ever so great.

Whether the first Protestant translators of the Scripture were guided by that spirit, which should be in Christian Catholic translators, may be easily gathered from what follows, as well as from what you have already seen.

They were so prophane and dissolute, that some of them termed that divine book, called, *Canticum Canticorum*, containing the high mystery of Christ and his Church, "The Ballad of Ballads of Solomon," as if it were a ballad of love, between Solomon and his concubine, as Castalio wantonly translated it.

And yet more prophanely, in another place, which even their last translation has not yet vouchsafed to correct, "We have conceived, we have born in pain, as though we should have brought forth wind." (h) I am ashamed to set down the literal commentary of this their translation. Was there any thing in the Hebrew to hinder them from translating it in this manner. "We have conceived, and as it were travailed to bring forth, and have brought forth the Spirit?" Why should they say Wind rather than Spirit? they are not ignorant, that the Septuagint in Greek, and the Ancient Fathers, do all expound it, (i, k, l) according to both the Hebrew and Greek, of the "Spirit of God," which is first conceived in us, and begins by Fear, which the Scripture calls, "The beginning of Wisdom:" inasmuch, that in the Greek there are these godly words, famous in all antiquity, "Through the Fear of thee, O Lord, we conceived, and have travailed with pain, and have brought forth the Spirit of thy Salvation, which thou hast made upon the earth:" which excellently sets before our eyes the degree of a faithful man's increase, and proceeding in the Spirit of God. But to say, "We have been with child," as their last translation has it, (m) "and have brought forth wind," can admit no spiritual interpretation; but even as a mere Jew should translate, or understand it, who has no sense of the Spirit of God. It is the custom of Protestants, in all such cases as this, where the more appropriate sense is of God's holy Spirit, there to translate Wind, as in psalm cxlvii. ver. 18.

Another

(f) Zuing. in Luc. 7. To. 4. (g) Bib. 1562, 1577. (h) Isaiah, c. 16. ver. 18. (i) St. Ambrose, lib. 2. de Interpret. c. 4. (k) Chrysostome, in psal. 7. prop. fin. (l) See S. Hierom upon this place. (m) Bib. 1683.



Another impropriety similar to this is, that they will not translate for the Angel's honour that carried Habakuc, "He sent him into Babylon, over the lake, by the force of his Spirit;" but thus, "Through the mighty Wind." So attributing it to the Wind, not to the Angel's power, and omitting quite the Greek word, *αγγέλ*, "His," which sheweth plainly, that it was the Angel's Spirit, Force, and Power. (n)

Again, where the Prophet Isaiah speaks most manifestly of Christ, saying, "And (our Lord) shall not cause thy doctor to fly from thee any more, and thine eyes shall see thy master;" which is all the same in effect with that which Christ says, "I will be with you unto the end of the world;" there one of their Bibles translates thus, "Thy rain shall be no more kept back, but thine eyes shall see thy rain." Their last translation has corrected this mad falsification. (o)

Again, where the holy Church reads, "Rejoice, ye children of Sion, in the Lord your God, because he has given you the doctrine of justice;" (p) there one of their translations has it, "The rain of righteousness;" and their last Bible, instead of correcting the former, makes it yet worse, if it can be made worse, saying, "Be glad then, ye children of Sion, &c. for he hath given you the former rain moderately." Does the Hebrew word force them to this? Doubtless they cannot but know, that it signifies a teacher or master: and therefore, even the Jews themselves, partly understand it of Esdras, partly of Christ's divinity: yet these new and partial translators are resolved to be more prophane than the very Jews. If they had, as I hinted above, been guided by a Catholic and Christian Spirit, they might have been satisfied with the sense of St. Hierom, a Christian doctor, upon these places, who makes no doubt but the Hebrew is doctor, matter, teacher; who also in the psalm translates thus, "With blessings shall the doctor be arrayed," (q) meaning Christ; where Protestants, with the Jews of latter days, the enemies of Christ, translate, "The rain covers the pools." What cold stuff is this in respect of that other translation, so clearly pointing to Christ, our doctor, master, and lawgiver. (r)

And again, where St. Jerom, and all the Fathers translate and expound, "There shall be Faith in thy times," to express the wonderful faith that shall be among Christians; there they translate, "There shall be Stability of thy times." And their last Bible has it thus, "And Wisdom and Knowledge shall be the Stability of thy times." Whereas the Prophet reckons all these virtues singly, viz. Judgment, Justice, which they term Righteousness, Faith, Wisdom, Knowledge, and the Fear of our Lord; but they, for a little ambiguity of the Hebrew word, turn Faith into Stability.

In Isa. 37. ver. 22. all their first Bibles read,—“O virgin daughter of Sion, he hath despised thee, and laughed thee to scorn: O daughter of Jerusalem, he hath shaken his head at thee.” In the Hebrew, Greek, St. Hierom's translation and commentary, as also in the last Protestant Bible, printed 1683, it is quite contrary, viz. “The virgin daughter of Sion has despised thee, O Assur: the daughter of Jerusalem has shaken her head at thee.” All are of the feminine gender, and spoken of Sion literally triumphing over Assur; and of the Church spiritually triumphing over heresies, and all her enemies. In their first Bibles they translated all as of the masculine gender, thereby applying it to Assur; insulting against Sion and Jerusalem. But for what cause or reason they thus falsify it, will be hard to determine, unless they dreaded, that by translating it otherwise it might be applied spiritually to the Church's triumphing over themselves, as her enemies. We cannot judge it an oversight in them, because we find it so translated in the fourth book of Kings, cap. 19. ver. 21. yea, and in all their first translations.

A great many other faults are found in their first translations, which might be passed by, as not done upon any ill design, but perhaps rather as mistakes or over-sights, (s) yet however, touching some few of them, it will not be amiss to demand a reason, why they were committed: as for example, why they translated,—“Ye object of the Gentiles,” Isa. 45. ver. 20. rather than, “Ye, who are saved of the Gentiles,” or, as their translation has it, “Ye, that are escaped of the nations:” or,

Why, in their Bible of 1579, did they write at length, “Two thousand to them that keep the fruit thereof,” rather than “two hundred;” as it is in the Hebrew and Greek, and as now their last Bible has it? or,

Why read they in some of their Bibles, “As the fruits of cedar,” and not rather according to the Greek and Hebrew, “Tabernacles of cedar;” or however, as their last translation has it, “Tents of Cedar?” or,

Why

(n) Isa. 30. v. 20. (o) Joel 2. v. 23. (p) Lyra in 30. (q) Psalm 84. ver. 7. (r) Isaiah 33. ver. 6. (s) Can-

Why do they translate, "Ask a sign, either in the depth, or in the height above," rather than, "Ask a sign, either in the depth of Hell," &c. as the Hebrew, Greek, and Latin has it? (a) Or,

Why do they translate, "To make ready an horse," rather than "beasts, as the Greek has it; and as also now their edition of 1683 reads it? (b) Or,

Why translate they, "If a man on the Sabbath Day receive circumcision, without breaking the law of Moyses," rather than, according to the Greek, which their last translation has followed, "If a man on the Sabbath day receive circumcision, to the end the law of Moyses should not be broken?" (c) Or,

Why read they, "The Son of man must suffer many things, and be reprov'd of the Elders," for "Be rejected of the Elders," as the Greek, and now their Bibles of 1683 have it; and as in the Psalm, "The stone which the builders rejected;" we say not reprov'g of the said stone, which is Christ? (d)

Again, why translate they thus, "Many which had seen the first house, when the foundation of this house was laid before their eyes, wept," &c. when in the Hebrew, Greek, and Latin, it is read thus: "Many who had seen the first house in the foundation thereof, (i. e. yet standing upon the foundation, undestroyed) and this temple before their eyes, wept?" I suppose they imagined, that it should be meant they saw Solomon's Temple when it was first founded; which, because it was impossible, they translated otherwise than it is in the Hebrew and Greek: They should indeed have considered better of it.

Though we do not look upon several of these as done, I say, with any ill design, yet we cannot excuse them for being done with much more licentious boldness, than ought to appear in sincere and honest Translators.

## ABSURDITIES in turning PSALMS into METRE.

THEIR unrestrained licentiousness is yet further manifest, in their turning of David's Psalms into rhyme, without reason, and then singing them in their congregations; telling the people, from Saint James, cap. 5. "If any be merry, let him sing Psalms;" being resolved to do nothing but what they produce a text of Scripture for, though of their own making: For, though the Apostle exhorts "Such as are heavy, to pray," and "Such as are merry, to sing;" yet he does not in particular appoint David's Psalms to be sung by the merry, no more than he appoints our Lord's Prayer to be said by such as he exhorts to pray, though perhaps he meant it of both: So that from any thing our bold Interpreters can gather from the text, *Æquo animo est? Psallat. Jazzeretw.* St. James might mean other spiritual songs and hymns, as well as David's Psalms: But be it that he exhorted them to sing David's Psalms, which we have no cause to deny, because the Church of Christ has ever used the same; yet that he meant it of such nonsensical rhymes as T. Sternhold, Joseph Hopkins, Robert Wisdom, and other Protestant poets have made to be sung in their churches, under the name of David's Psalms, none can ever grant, who has read them. It has hitherto been the practice of God's Church to sing David's Psalm, as truly translated from the Hebrew into Latin; but never to sing such songs as Hopkins and Sternhold have turned from the English prose into metre: Neither do I think that sober and judicious Protestants themselves can look upon them as good forms of praises to be sung in their churches, to the glory, honour, and service of so great, so good, and so wise a God, when they shall consider how fully they are fraught with nonsense and ridiculous absurdities, besides many gross corruptions, viz. above two hundred; (e) confessed by Protestants themselves to be found in the Psalms in prose, from which these were turned into metre, which we may guess are scarcely corrected by the rhyme: To collect all the faults committed by the said blessed poets in their psalm-metre, would be a task too tedious for my designed brevity; I will therefore only set down some few of their absurd and ridiculous expressions; and for the rest, leave the Reader to compare these psalms in metre with the others in prose, even as by themselves translated.

## PSALMS IN PROSE, BIBLE 1683.

## PSALM II. VERSE 3.

Let us break their bands asunder, and cast away  
their cords from us.

## PSALM XVI. VERSE 9, 10.

Therefore my heart is glad, and my glory re-  
joiceth: My flesh also shall rest in hope. For thou  
wilt not leave my soul in Hell, &c.

## PSALM XVIII. VERSE 36.

Thou hast enlarged my steps under me, that my  
feet did not slip.

## PSALM XVIII. VERSE 37.

I have pursued mine enemies, and overtaken  
them: Neither did I turn again till they were con-  
sumed.

## PSALM XXII. VERSE 7.

All they that see me, laugh me to scorn. They  
shoot out the lip, they shake the head.

## PSALMS XXII. VERSE 12.

Many bulls have compassed me, strong bulls of  
Basan have beset me round.

## PSALM XXVI. VERSE 10.

In whose hand is mischief, and their right hand  
is full of bribes.

## PSALM XLIX. VERSE 20.

Man that is in honour, and understandeth not,  
is like the beasts that perish.

## PSALM LXXIV. VERSE 11, 12.

Why withdrawest thou thy hand, even thy  
right hand? Pluck it out of thy bosom.

## PSALMS IN METRE, BIBLE 1633.

## PSALM II. VERSE 3.

Shall we be bound to them? say they;  
Let all their bonds be broke,  
“And of their doctrine and their law,  
Let us reject the yoke.” (a)

## PSALM XVI. VERSE 9, 10.

Wherefore my heart and “tongue” also, (b)  
Do both rejoice together;  
My “flesh and body” rest in hope,  
When I this thing consider.  
Thou wilt not leave my soul in “grave,”  
For Lord thou lovest me, &c.

## PSALM XVIII. VERSE 36.

And under me thou makest plain  
The way where I should walk.  
So that my feet shall never slip,  
“Nor stumble at a balk.”

## PSALM XVIII. VERSE 37.

So I suppress and wound my foes,  
That they can rise no more:  
For at my feet they fall down flat,  
I strike them all so sore. (c)

## PSALM XXII. VERSE 7.

All men despise, as they behold  
Me walking on the way:  
“They grin, they mow, they nod their heads” &c.

## PSALM XXII. VERSE 12.

So many bulls do compass me,  
That be full strong of head:  
“Yea, bulls so fat, as tho’ they had  
In Basan-field been fed.”

## PSALM XXVI. VERSE 10.

Whose hands are heap’d with “craft(d) and guile,”  
Their lives thereof are full.  
And their right hand “with wench and wile,  
For bribes doth pluck and pull.”

## PSALM XLIX. VERSE 20.

Thus man to honour God hath brought,  
Yer doth he not consider;  
But like brute beast, so doth he live,  
“And turn to dust and powder.”

## PSALM LXXIV. VERSE 11, 12.

Why dost thou draw thy hand “a back,  
And hide it in thy lap?”  
O pluck it out, and be not slack,  
“To give thy foes a wrap.” (c)

(a) The Reader need not be told why this is added, besides its making up the rhyme. (b) What they translate “glory” in prose, they call “tongue” in rhyme. And for want of one foot to make up another verse, they thrust in a whole body, “flesh and body.” Again, what in prose is called Hell, in rhyme they term Grave: As if souls were left in the Grave. (c) This warrior lays about him at a different rate from David. (d) We have heard of crafty heads, but never of crafty hands. (e) In the title page they say, “If any be merry, let him sing Psalms.” But considering what Psalms they are, they advise him to sing, they might have done as well to have said rather, “If any would be merry, let him sing Psalms.”



PSALMS IN PROSE, BIBLE 1683.

PSALM LXXVII. VERSE 16.

—He caused waters to run down like rivers.

PSALM LXXVIII. VERSE 57.

—They were turned aside like a deceitful bow.

PSALM LXXXIX. VERSE 46.

The days of his youth hast thou shortened:  
Thou hast covered him with shame. Selah.

PSALM XCVII. VERSE 12.

Light is sown for the righteous, and gladness to  
the upright in heart.

PSALM XCIX. VERSE 1.

The Lord reigneth, let the people tremble, he  
sitteth between the Cherubims, let the earth be  
moved.

PSALM CXIX. VERSE 70.

Their heart is as fat as grease: (As fat as brawn,  
in another Bible. But in the *Latin Vulgate*, *Coagu-  
latum est sicut lac cor eorum.*)

PSALM CXIX. VERSE 83.

For I am become like a bottle in the smোক.

PSALM CXIX. VERSE 110.

The wicked have laid a snare for me.

PSALM CXIX. VERSE 130.

The entrance of thy Word giveth light: It giv-  
eth understanding unto the simple.

PSALMS IN METRE, BIBLE 1683.

PSALM LXXVII. VERSE 16.

—Of such abundance, that “no floods  
To them might be compared.”

PSALM LXXVIII. VERSE 57.

—They went astray,  
Much like a bow that would not bend,  
But slip and start away.

PSALM LXXXIX. VERSE 46.

Thou hast cut off, and made full short  
His youth and lusty days;  
“And rais’d of him an ill report,  
With shame and great dispraise.” (f)

PSALM XCVII. VERSE 12.

And light doth spring up to the just,  
With pleasure for his part,  
Great joy with gladness, mirth and lust, &c. (g)

PSALM XCIX. VERSE 1.

The Lord doth reign, “altho’ at it  
The people rage full sore:”  
Yea, he on Cherubims doth sit,  
“Tho’ all the world do roar.”

PSALM CXIX. VERSE 70.

Their hearts are swoln with worldly wealth,  
As “grease so are they fat.”

PSALM CXIX. VERSE 83.

As a “skin-bottle” in the smোক,  
So am I parch’d and dried.

PSALM CXIX. VERSE 110.

Altho’ the wicked laid their nets,  
“To catch me at a bay.”

PSALM CXIX. VERSE 130.

When men first “enter into” thy Word,  
They find a light most clear;  
And very ideots understand,  
“When they it read or hear.” (h)

(f) To say that God raises an ill report of men, has affinity to Beza's doctrine, which makes God the author of sin.  
Vid. Supr. (g) I thought, till now, that lust had been a sin. (h) By singing thus, they would possess the people that  
even the most ignorant of them are capable to understand the Scripture when they read it, or have it read to them.

## PSALMS IN PROSE, BIBLE 1683.

## PSALM CXIX. VERSE 150.

They draw nigh that follow after mischief:  
They are far from thy law.

## PSALM CXX. VERSE 5.

Woe is me, that I sojourn in Mesceb, that I  
dwell in the tents of Kedar.

## PSALM CXXVII. VERSE 2.

It is in vain for you to rise up early, to sit up  
late, to eat the bread of sorrow.

## PSALM CXXIX. VERSE 6.

Let them be as grass upon the house-tops, which  
withereth before it groweth up.

## PSALMS IN METRE, BIBLE 1683.

## PSALM CXIX. VERSE 150.

My foes draw near, "and do procure  
My death maliciously:"  
Which from thy law are far gone back,  
"And strayed from it lewdly."

## PSALM CXX. VERSE 5.

Alas! too long I slack,  
Within these tents "so black,"  
Which Kedars are by "name;"  
"By whom the flock elect,  
And all of Isaac's sect,  
Are put to open shame."(i)

## PSALM CXXVII. VERSE 2.

Though ye rise early in the morn,  
And so at night go late to bed,  
"Feeding full hardy with brown bread,"  
Yet were your labour "lost and worn."(k)

## PSALM CXXIX. VERSE 6.

And made as grass upon the house,  
Which withereth "ere it grow."

I could weary the Reader with such like examples: They seldom or never speak of God's covenant with Israel, but they call it God's trade.(m) As in Psalm lxxviii. 10. where they sing,

For why? they did not keep with God, the covenant that was made;  
Nor yet would walk or lead their lives, "according to his trade."—PSALM LXXXVII. VERSE 10.  
For why? their hearts were nothing bent to him, nor to his "trade."—PSALM CX. VERSE 37.  
For this is unto Israel a statute and a "trade."—PSALM LXXXI. VERSE 4.  
And set all my commandments light, and will not keep my "trade."—PSALM LXXXIX. VERSE 32.  
To them be made a law and "trade," &c.—PSALM CXLVIII. VERSE 6.

Such stuff as this you will find in other places. The words "more" and "less" have also stood them in as good stead as "trade" to make rhyme with, viz.

All men on earth, both "least" and "most."—PSALM XXXIII. VERSE 8.  
All kings, both "more" and "less."—PSALM XLVIII. VERSE 11.  
The Children of Israel, each one both "more" and "less."—PSALM XLVIII. VERSE 14.

See also PSALM CIX. VERSE 10.—PSALM XI. VERSE 6.—PSALM XXVII. VERSE 8. &c. &c.  
Nor are they a little beholden to an "ever and for aye." "For ever and a day." "For evermore always," and the like.

Besides

(i) Why is all this added? only for the sake of rhyming to the word "name," unless they would make Isaac a sect-maker, and his religion a sect like their own. (k) If brown bread is the bread of affliction, a great many feeds on it who are able to buy white. (l) How grass can wither before it grows, is a paradox. (m) Perhaps this word "trade" should have been "tradition" with them; but for fear of a Popish term, which they so much detest, they would rather write nonsense than use it.

Besides their turning the psalms into metre, they also made rhyme of the Lord's-Prayer, the Creed, and the Ten Commandments. In which one thing is remarkable, viz. that in the Creed, upon the article of Christ's descent into Hell, they make a very plain distinction between the Hell of the damned, and that of the fathers of the Old Testament, *Limbus Patrum*, thus:

And so he died in the flesh, but quickened in the sprite  
His body then was buried, as is our use and right.  
His soul did after this descend into the lower parts,  
A dread unto the wicked spirits, but joy to faithful hearts.

Whom do they mean by those "Faithful hearts," to whom our blessed Saviour's descent into Hell *Limbus*, was a joy, but those of whom the Prophet Zachary spoke, when prophecyng of our Saviour's releasing them, he said, "Thou also in the blood of thy Testament hast let forth thy prisoners out of the lake, wher'in there is no water." And, whom St. Peter meant, when he said, that Christ in Spirit "Coming, preached to the spirits also that were in prison: which had been incredulous sometimes, when they expected the patience of God in the days of Noe, when the ark was in building." (a)

The turning of this article into metre is, I suppose, the very cause why we have not the Creed printed in metre in their latter impressions; and consequently, none of the other prayers and rhymes, which their first Bibles had after the psalms; because to put out this and no more, would have given too shrewd a cause of suspicion.

Besides the turning of these into metre, they made also certain other prayers of their own in rhyme: in one of which they rank the Pope, whom their modern divines count a great Bishop, and chief Patriarch of the Western Church, and from whom they pretend to receive their Episcopal and Priestly character. In the same list with the Turk, as if both were infidels alike, and both alike enemies to Christ. Robert Wisdom thus sets out his psalm, which the ignorant people may be apt to take for one of David's; assuring themselves that David himself prayed to be delivered from the Turk and the Pope, and consequently, that the Pope is a dangerous creature.

R. W.

Preserve us, Lord, by thy dear word,  
From Turk and Pope defend us Lord,  
Which both would thrust out of his throne,  
Our Lord Jesus Christ, thy dear Son.

But this, with such other like stuff, is also left out by Protestants in their last impressions, as being indeed ashamed of the impiety, malice, and folly of these gross impostors, especially of this Robert Wisdom, who, notwithstanding his name, was doubtless the most ignorant of all those who ever undertook to turn psalm into metre. And so it is likely he was looked upon by Dr. Corbet, sometimes Bishop of Norwich, when he made the following address to his ghost.

(a) Zac. 9. 11.



To the Ghost of R. WISDOM.

That once a body, now but air,  
Arch-botcher of a psalm or prayer,  
From Carfax (b) come,  
And patch us up a zealous lay,  
With an old ever and for aye,  
Or all and some.

Or such a spirit lend me,  
As may an hymn down send me,  
To purge my brain.  
Then Robin look behind thee,  
Lest Turk or Pope do find thee,  
And go to bed again.

This may seem too light for a treatise of this nature; but the ridiculous absurdity of these rhymes, the singing of which in the Churches, has, by several learned Protestants, been complained of and lamented, cannot be fully enough exposed; that so, if possible, the common peoples' eyes may be opened, and they may be taken off from the fondness they seem to have for them.

Though the ignorance, rather than ill intention of these busy poets appear in their psalm-metre; yet what follows cannot be excused from being done with a very treacherous design of the translators: for what can possibly be a more sly piece of craft to deceive the ignorant reader, than to use Catholic terms in all such places where they may render them odious, and when they must needs sound ill in the people's ears? For example, II Maccabees 6. ver. 7. this term "Procession" they very maliciously translate, saying, "When the Feast of Bacchus was kept, they were constrained to go in Procession to Bacchus." Let the reader see in the Greek Lexicon if there be any thing in this word, πομπαδεν *qā dionōsa*, like the Catholic Church's Processions, or whether it signify so much as "To go about," as other of their Bibles translate it, with perhaps no less ill-meaning than that of 1570, though they name not Procession: (c)

St. John, cap. 9. ver. 22 and 25. where, for "He should be put out of the Synagogue," their first translations read, "He should be excommunicated," to make the Jews' doings against them, that confessed Christ, sound like the Catholic Church's acting against heretics, in excommunicating them; as if the Church's excommunication of such, from the society and participation of the faithful, were like to that exterior putting out of the Synagogue. And by this they designed to disgrace the Priests' power of excommunication, whereas the Jews had no such spiritual excommunication; but, as the word only signifies, did put them out of the Synagogue; and so they should have translated the Greek word, including the very name Synagogue. But this translation was made when the excommunications of the Catholic Church were daily denounced against them, which they have corrected in their last Bible, because themselves have begun to assume such a power of excommunicating their non-conforming brethren.

In Acts 17. ver. 23. for, "Seeing your Idols," or, "Seeing the things which you Athenians did worship," they translate, "Seeing your Devotions," as though Devotion and Superstition were all one.

And ver. 24. for "Temples of Diana," they translate "Shrines of Diana," to make the shrines of saints bodies, and other holy relics, seem odious; whereas the Greek word signifies temples. And Beza says, "He cannot see how it can signify shrines."

Thus they make use of Catholic words and terms, where they can thereby possibly render them odious; but in other places, lest the ancient words and names should still be retained, they change them into their own unaccustomed and original sound. So in the Old Testament, out of an itch to shew their skill in the Hebrew, the first translators thought fit to change most of the proper names from the usual reading, never considering how far differently proper names of all sorts are both written and sounded in different languages; but this is in a great part rectified by the last translators, according to the directions of King James the First, that in translating the proper names, they should retain the usual and accustomed manner of speaking.

Their

Their altering of these proper names in the Old Testament, through the pride of being esteemed such knowing masters in the Hebrew, was yet much more tolerable, than the changing of many other words in the New, through an heretical intention of introducing an utter oblivion of them among the people.

The words "Church, Bishop, Priest, Altar, Eucharist, Sacrifice, Grace, Sacrament, Baptism, Penance, Angel, Apostle, Christ, &c." at their first revolt, they suppressed, and changed into "Congregation, Superintendent, Elder and Minister, Table, Thanksgiving, Gift, Mystery, Washing, Repentance, Messenger, Ambassador, Anointed;" several other words and phrases they likewise altered, as is evident from what goes before. And for what cause was all this change and alteration of Catholic terms and phrases, but that the sound of the words should vanish with the substance of the things, which they have taken away? With Bishops they banished the pastoral care and charge of the Pope and Catholic Bishops, and set up a child and a woman for the heads of their congregation. With Priest went away the office of Priest, in offering the holy sacrifice of Christ's body and blood: with Grace went away the sacrament of Holy Orders, and four or five of the other sacraments: with Altar, Eucharist, and Sacrifice, they excluded the proper service of Almighty God, with Christ's sacred presence in the blessed sacrament: with the word Penance, they banished Confession, Absolution, and Satisfaction for Sins: they altered the word Church, because they had cut themselves off from the Catholic Church. And what other design could we suppose them to have had in the leaving out Apostles, and putting in Ambassadors or Legates; in leaving out Angels, and introducing Messengers; in putting down the word Anointed, where Christ used to be read; and in translating Grave for Hell; but in time to extinguish all Faith and Memory of "Apostle, Angel, Heaven, Hell, Christ, and Christianity;" and to bring them to Atheism and Infidelity, the very center to which their reformation tends? (d)

This fantastical and impious vanity, in changing Catholic and Christian terms and speeches into their prophane and heathenish use and signification, was a thing so detested, even by Beza himself, notwithstanding his often being guilty of the same, that he inveighs against it, and those who use it, in this manner, "The world is now come to that pass," says he, "that not only they who write their own discourses, refuse the familiar and accustomed words of Scripture, as obscure, unsavoury, and out of use, but also those that translate the Scripture out of Greek into Latin, challenge to themselves the like liberty: so as while every man will rather freely follow his own judgment than religiously behave himself as the Holy Ghost's interpreter, many things they do not convert, but pervert: for which licentiousness and boldness, except remedy be provided in time, either I am notably deceived, or within a few years, instead of Christians we shall become Ciceronians, i. e. Pagans, and by little and little shall lose the possession of the things themselves." (e) By this you see, that though Beza was one of the greatest masters in this wanton, novel, and licentious art of changing Christian for Heathen terms and phrases, yet he foresaw that in the end, with the words, would be taken away the things signified, "Sacraments, Baptism, Eucharist, Priesthood, Sacrifice, Angels, Apostles, and all Apostolical Doctrine:" and that so we should be brought again from Christianity to Heathenism.

From WHICH, and from the STILLINGFLEETIAN ERROR, (f) that, by asserting, "The Pagan God, Jupiter, to be the true God, blessed for evermore," throws open the door of Jupiter's temple, and points out the very path-way to paganism,

GOOD LORD DELIVER US!

(d) Change of words induces change of faith. (e) Beza in Act. c. 10. v. 46. edit. anno. 1556. but in the latter edit. of 1565. some of these words are altered either by himself or the Printer. (f) Dr. Stillingfleet's charge of Idolatry, against the Church of Rome, pag. 7. & pag. 40.

FINIS.

*of the ROMAN CATHOLICS: As also their Declaration, Affirmation, Commination, and their Abhorrence of the following Tenets, commonly laid at their Door; and they have obliged themselves, that if the ensuing Curses be added to those appointed to be read on the first Day of Lent, they will seriously and heartily answer Amen to them all.*

**C**URSED is he that commits Idolatry; that prays to Images or Relics, or worships them for God. R. Amen.

II. Cursed is every Goddess Worshipper, that believes the Virgin Mary to be any more than a creature; that honours her, worships her, or puts his trust in her more than in God; that believes her above her Son, or that she can in any thing command him. R. Amen.

III. Cursed is he that believes the Saints in Heaven to be his Redeemers, that prays to them as such, or that gives God's honour to them, or to any creature whatsoever. R. Amen.

IV. Cursed is he that worships any Bread or wine, or makes Gods of the empty elements of bread and wine. R. Amen.

V. Cursed is he that believes Priests can forgive sins whether the sinner repent or not; or that there is any power in earth or Heaven that can forgive sins, without a hearty repentance and serious purpose of amendment. R. Amen.

VI. Cursed is he that believes there is authority in the Pope or any others, that can give leave to commit sins; or that can forgive him his sins for a sum of money. R. Amen.

VII. Cursed is he that believes that, independent of the merits and passion of Christ, he can merit salvation by his own good works; or make condign satisfaction for the guilt of his sin, or the pain eternal due to them. R. Amen.

VIII. Cursed is he that contemns the word of God, or hides it from the people, on design to keep them from the knowledge of their duty, and to preserve them in ignorance and error. R. Amen.

IX. Cursed is he that undervalues the word of God, or that forsaking Scripture chuses rather to follow human traditions than it. R. Amen.

X. Cursed is he that leaves the Commandments of God, to observe the constitutions of men. R. Amen.

XI. Cursed is he that omits any of the Ten Commandments, or keeps the people from the knowledge of any one of them, to the end that they may not have occasion of discovering the truth. R. Amen.

XII. Cursed is he that preaches to the people in unknown tongues, such as they understand not; or uses any other means to keep them in ignorance. R. Amen.

XIII. Cursed is he that believes that the Pope can give to any, upon any account whatsoever, dispensation to lie or swear falsely; or that it is lawful for any, at the last hour, to protest himself innocent in case he be guilty. R. Amen.

XIV. Cursed is he that encourages sins, or teaches men to omit the amendment of their lives, on presumption of their death-bed repentance. R. Amen.

XV. Cursed is he that teaches men that they may be lawfully drunk on a Friday or any other fasting-day, though they must not taste the least bit of flesh. R. Amen.

XVI. Cursed is he who places Religion in nothing but a pompous shew, consisting only in ceremonies; and which teaches not the people to serve God in spirit and truth. R. Amen.

XVII. Cursed is he who loves or promotes cruelty, that teaches people to be bloody minded, and to lay aside the meekness of Jesus Christ. R. Amen.

XVIII. Cursed is he who teaches it lawful to do any wicked thing, though it be for the interest and good of Mother Church; or that any evil action may be done that good may come of it. R. Amen.

XIX. Cursed are we, if amongst all these wicked principles and damnable doctrines can be only laid at our doors, any one

of them be the Faith of our Church: and cursed are we, if we do not as heartily detect all those hellish practices as they that so vehemently urge them against us. R. Amen.

XX. Cursed are we, if in answering, and saying Amen to any of these Curses, we use any equivocations, mental reservations; or do not assent to them in the common and obvious sense of the words. R. Amen.

And can the Papists then, thus seriously, and without check of conscience, say Amen to all these curses?

Yes they can, and are ready to do it whenever, and as often as it shall be required of them. And what then is to be said of those who either by word or writing, charge these doctrines upon the Faith of the Church of Rome. "Is a lying spirit in the mouth of all the prophets? are they all gone aside? do they backbite with their tongues, do even to their neighbour, and take up reproach against their neighbour?" I will say no such thing, but leave the impartial considerer to judge. One thing I can safely affirm, that the Papists are foully misrepresented, and shew in public as much unlike what they are, as the Christians were of old by the Gentiles; that they lie under a great calumny, and severely smart in good name, persons, and estates, for such things which they as much and as heartily detest as those who accuse them. But the comfort is, Christ has said to his followers, "Ye shall be hated of all men," (Math. 10, 22.) and St. Paul, "We are made a spectacle unto the world;" and we do not doubt, that he who bears this with patience, shall for every loss here and contempt receive a hundred-fold in Heaven: "For base things of the world, and things which are despised, hath God chosen." 1 Corinth. 1, 28.

As for problematical disputes, or errors of partial devices, in this, or any other matter whatsoever, the Catholic Church is no way responsible for them: nor are Catholics as Catholics, justly punishable on their account. But,

As for the King-killing doctrine, or murder of Princes, communicated for heresy: it is an Article of Faith in the Catholic Church, and expressly declared in the General Council of Constance, Sess. 15. that such doctrine is damnable and heretical, being contrary to the known laws of God, and Nature.

Personal misdemeanors of what nature soever, ought not to be imputed to the Catholic Church, when not justifiable by the tenets of her faith and doctrine. For which reason, though the stories of Paris Massacre; the Irish Cruelties, or Powder-Plot, had been exactly true, (which yet for the most part are mis-related) nevertheless Catholics as Catholics, ought not to suffer for such offences, any more than the eleven Apostles ought to have suffered for Judas's treachery.

It is an Article of the Catholic Faith to believe, that no power on earth can license men to lie, forswear, and perjure themselves, to massacre their neighbours, or destroy their native country on pretence of promoting the Catholic Cause, or Religion. Furthermore, all Pardons and Dispensations granted, or pretended to be granted, in order to any such ends or designs, have no other validity or effect, than to add Sacrilege and Blasphemy to the above-mentioned crimes.

Sweet Jesus bless our Sovereigns: pardon our enemies. Grant us patience: and establish peace and charity in our nations.

FINIS.



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AN

ANSWER



TO

72074

# Ward's Errata of the Protestant Bible;

TO WHICH IS ADDED,

AN APPENDIX,

CONTAINING A

REVIEW OF THE PREFACE TO THE FOURTH EDITION OF THE ERRATA.

~~~~~  
BY THE

REVEREND RICHARD GRIER, A. M.

MASTER OF MIDDLETON SCHOOL.  
~~~~~



London:

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1812.



TO THE

RIGHT REVEREND

WILLIAM, LORD BISHOP OF CLOYNE,

&c. &c.

MY LORD,

When I first submitted the outline of this Synopsis of controverted texts to your Lordship's inspection, I had scarcely ventured to form the resolution of exposing it to the public eye. The favourable judgment, however, pronounced upon it by your Lordship; and the encouragement conveyed in your Lordship's opinion, that "it would be useful to the Protestant Church," if I exhibited, at the same time, "the weakness and the injustice of the



attack made by Ward on the received English Translation of the Bible ;” decided me on exerting my best industry for the attainment of so desirable an end.

Of the industry which was thus excited, these pages are the result. In them you will perceive, My Lord, that, in compliance with your wish, I have included those texts, which are set down as corrected in Ward’s treatise, and made them the subject of distinct enquiry ; for, otherwise, as is most justly observed in your Lordship’s letter, “ the cunning would contend, and the ignorant suspect, that the strongest objections were among those which did not appear.”

When the occasion and the nature of the subject are considered, I shall not, I hope, appear inexcusable, or seem to act in violation of private communication, in making a public use of your Lordship’s letter. For, if I feel an honest pride, in sanctioning my procedure by such high authority ; I am no less gratified in recording,

than the Protestant Clergy must be in receiving, an opinion on so important a subject, from a Prelate of your Lordship's acknowledged talents, extensive learning, and well-known attachment to the interests of the Established Religion.

With a grateful sense of the credit derived from the permission to prefix your Lordship's name to the following Work, and with the sincerest wish for your Lordship's health and happiness,

I have the honour to subscribe myself,

MY LORD,

with dutiful respect,

your Lordship's most obedient,

and faithful humble Servant,

**RICHARD GRIER.**

*Middleton, January 1st, 1812.*





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## PREFACE.

---

A DECLARATION, made by \*one of the leading and most active members of the Romish Hierarchy, to a †Clergyman of the Established Church, first suggested the absolute necessity of exhibiting a comparative view of the ‡received Versions of the Protestant and Popish Bibles, with the original; so as to shew, that there exists the clearest evidence of the accuracy of the former, and that the charges brought against it by Thomas Ward, are, in the highest degree, illiberal, unfounded, and absurd. On the authority of this libeller, it was, that the Right Rev. Gentleman alluded to has, with unmeasured severity, censured the Protestant Bible as an §imperfect translation of the divine word; while he bestowed unqualified praise on Ward's ERRATA, and exulted in the circumstance of its having already gone through ||four editions. Such being the language of that gentleman,

\* The Right Reverend Doctor Coppinger. From the very distinguished part which he has lately taken in public discussion; first, in dedicating the *exposé* of his 'unbigoted creed' to the Dublin Society, and afterwards in re-publishing it with notes critical and explanatory, it may be inferred, that he solicits, rather than declines, publicity. He has in consequence relieved the Author from the disagreeable dilemma in which he stood, as to the manner in which he should introduce his name to public notice; for, having once determined to enter on this controversy, he had no alternative left, but to sacrifice every feeling of personal consideration.

† The Rev. Doctor Green, Curate of Middleton, and Vicar of Tullilease.

‡ In the Appendix, the reader will perceive, that the readings of the more ancient English Versions have not been unattended to, particularly such as did not come under review in the body of the work.

§ Such language was mildness itself compared with that used by him to Thomas Poole, Esq. Sovereign of Middleton, in a conversation on the subject of his opposition to the establishment of a charitable school in that town. On that occasion, Doctor Coppinger did not content himself with pronouncing upon the Protestant Translation of the Bible, as imperfect; or as abounding with errors; or as containing passages adverse or hostile to the Rhemish Version, as he has done in his late production; but without ceremony, thought proper to stigmatize it as altogether "SPURIOUS." See OBSERVATIONS by the Rev. H. Townsend, on Doctor Coppinger's LETTER to the Dublin Society. P. 60.

|| In the ADVERTISEMENT to the first edition of the Errata, the Editor boasts, that "so great has been his encouragement, that he had then obtained a sale for more than 2000 copies." If the remaining three editions which it has gone through be set down at 1000 copies each, the aggregate number of this *precious* work, which has got into circulation, amounts to no less than 5000!!! With this fact before their eyes, shall the Protestant Clergy, but particularly those of Ireland, sit silent spectators, and indifferent lookers on, without uttering a murmur of disapprobation, or using a single effort to counteract the effects of the poisonous venom diffused throughout their country in the pages of that publication?

whose influence over the Popish community in Ireland is acknowledged to be most commanding and extensive, it cannot be thought to attach too much importance to it, if it be made the subject of critical remark.

It is difficult to imagine how \*Doctor Milner will reconcile what he has advanced as the apologist of the Popish Bishops, with a declaration at once so open and explicit, since in his letter to Doctor Elrington, he says, † “ I also demonstrate the egregious mistake you are under in supposing my *episcopal brethren* encouragers of the obnoxious work.” The words themselves betray a something not very creditable to his candour; for, it is morally impossible, that a person acting like him, as the confidential agent of his ‘ Episcopal Brethren,’ and, also, who has entered so deeply into their views, but more particularly, into those of his ‘ valuable’ friend at Middleton, could have been ignorant, that they secretly encouraged the re-publication of that scandalous performance, although their names did not appear in the list of Subscribers. Be this as it may, he can offer no palliation for the unfairness with which he is chargeable in ascribing to Doctor Elrington a supposition, which he never made.

But now conjecture gives way to certainty: for, however strong the grounds of suspicion have hitherto been, however conclusive the evidence which before presented itself, that the ERRATA, if not tacitly approved by the Popish Bishops, would not have been so extensively patronised by their clergy; still, as their own admission was wanting to establish the fact, the matter must have remained in considerable doubt. It, therefore, will not be going too far to say, that Doctor Coppinger’s avowal clears it all away, and that from his opinion may be inferred the collective sense of the body to which he belongs. He has spoken out on the occasion, with a frankness, for which he is entitled to the highest credit, and has identified himself with Ward both in principles and in language; and not himself alone, but the ‡ Popish Clergy throughout the Empire. This

\* It is scarcely necessary to inform the reader, that the Doctor Milner spoken of here, is no other than the famous Bishop of Castabala, Author of the Inquiry, &c. &c. &c. and who has raised himself into eminent notoriety, not more by his equivocations on the VETO, than by his direct falsification of the authorities from which he draws his quotations.

† For the passage itself, see INQUIRY, sec. ed. p. 355. In his remarks on it, Doctor Elrington, after observing that what he had written, afforded no plea for charging him with making any supposition about the matter; concludes, “ I must, therefore, denominate it (the assertion of Doctor Milner) a very unfounded one, and written in the spirit of unfairness as well as of divination.” REMARKS ON DOCTOR MILNER’S TOUR IN IRELAND, p. 35.

‡ For the truth of this, there is on record the express declaration of Doctor Coppinger himself. “ What I say for myself, (he here means the exposition he has given of his *unbigoted* creed, his opinion of Mr. Thomas Ward’s great merits, and of the Protestant Translation of the Bible being ‘ spurious.’) I say without fear of contradiction, for every Prelate in the Empire; for every Prelate in the Catholic World; or in Mr. Townsend’s own quotation---*ex uno disce omnes*.” See R. R. DOCTOR COPPINGER’S LETTER to the DUB. SOC. Second Edition. p. 6. The Clergy under his jurisdiction echo the same sentiments. *IBID.* p. 90.



adoption, however, of Ward's sentiments, will not, as it should not, subject them to the slightest inconvenience, either in person or in property. Enjoying the sweets of religious liberty, they will not be constrained, as he was, to fly to a foreign country, to evade the laws of their own:—a circumstance, which, while it reflects the highest credit on the mild spirit of the present times, strikingly marks their ingratitude, in bearding the Protestant Clergy with the foul imputation of obstinate and habitual \*hypocrisy; of their Bishops, Priests, and Deacons, being without †consecration, ordination, mission, &c. and in charging the Protestant Laity, with the heinous sins of schism and sacrilege. This contrast will appear still stronger, when it is considered, what fate would attend that author in a Popish country, during the reign of the Inquisition, who dared to question, not the spiritual, but even the temporal supremacy of the Pope.

‡“Argument,” observed that distinguished literary character, the late Primate Newcome, “is the only weapon that should be wielded to defend Christianity, or any mode of professing it.” Discussion carried on with candour and impartiality, is, indeed, the only means which Protestants have ever desired to use in support of their religious tenets; and if their adversaries have, on their part, recourse to virulence and invective, to falsehood and calumny, they but thereby defeat their own cause. In the spirit, then, of sincerity and truth, it is designed to conduct the present controversy; and if any expression be used, in the course of it, which may wound the feelings of those who have different views from the author, it arises from the nature of the subject treated of, as he disclaims the remotest idea of giving any offence whatever. As by the advocacy of Ward's Errata, the Popish Bishops, and their subordinate clergy, have declared to the world, that its language, and its sentiments, are identically their own, and, consequently, that they consider themselves parties in the dispute; they cannot expect to be treated more indulgently, than the abettors of antiquated prejudice, and of charges grounded on

\* The Rev. Dr. Kipling, Dean of Peterborough, has, in his neat and satisfactory pamphlet, rescued the Protestant Clergy of the Empire from this odious charge. He has exhibited, in the clearest manner, its folly, its falsehood, and its uncharitableness; and besides, has put an end to the much-agitated question respecting the primacy of St. Peter, by the production of the most unequivocal testimonies to prove, that he never exercised the episcopal office at Rome. His little work, which manifests very great research, and comprises a vast deal of important matter, cannot be too highly spoken of. See CERTAIN ACCUSATIONS brought by Irish Papists, &c. examined.

† The Rev. Dr. Elrington's pamphlet, in answer to Ward's CONTROVERSY OF ORDINATION, is creditable both to the learning and to the abilities of the author. He has, by a closeness of reasoning and strength of argument, demonstrated, that Ward's essay, on that particular subject, is a most wicked libel; and that the Nag's head story is a most infamous fabrication. In consequence of the decided part Doctor E. has taken in this controversy, he has been raised to the highest rank in the University of Dublin.

‡ See his ATTEMPT towards an improved Version of the Minor Prophets.

ignorance and falsehood, deserve. The reader, therefore, must bear in mind, that whenever Ward's name is introduced in the sequel, it is intended to reach beyond the individual; and that the quotations from his treatise are to be considered as the language of its Subscribers, and of the Popish Clergy at large.

Since, therefore, the author deems himself justified in noticing Ward's book in a formal way, he will put in no plea, nor offer the slightest apology, for detecting and exposing, in the most pointed manner, the false reasoning, and uncandid misrepresentation, by which it is characterised, under an apprehension that what he says may be irritating to the votaries of Popery, or unpalatable to the fastidious taste of modern *liberalists*. In either case, he has only to repeat, what he has already explicitly declared, that in undertaking the present vindication, he has been actuated by no feeling of hostility towards the calumniators whose principles he arraigns; and that, if they be displeased at the part which he has taken, it cannot be a concern of his, as they, and not he, \*began the controversy. The wisdom of reviving ancient heats, long buried in oblivion, and of publishing the most malignant productions against the Established Clergy, can only be known to the secret Consistory of Maynooth, and the Hierarchy of "invisible conscience." To common understandings, most unquestionably, the motives for pursuing this line of conduct are not discernible. To be scurrilous, and yet supplicant, to talk of conciliation, and, in the same breath, to tell those to be conciliated, that "*they are not Christians*," betrays so marked a contradiction, every thing so foreign from the ordinary course of human proceedings, that it cannot be reconciled to the common principles of reason. It is a question, whether it would not defy the sophistical ingenuity of Loyola himself, to make it bear even a seeming consistency.

The work, against which the present investigation is directed, is professedly an extract of Gregory Martin's †book, and cannot claim even the subordinate merit of being made either with accuracy or judgment. In his Preface, ‡Ward speaks of "abridging his author (viz. G. Martin) into as short and compendious a method as possible; as his desire is to be beneficial to all, in accommodating it, not only to the purse of the poorest, but to the capacity of the most ignorant." Thus it turns out, that this mighty and

\* Dr. Milner confidently asserts, "that in every remarkable controversy between Catholics and Protestants, which has taken place in England or Ireland, during the last thirty years, the latter have been the aggressors, the former the defendants!" See INSTRUCTIONS addressed to the Catholics of the midland counties, &c. page 24. When Doctor Milner can speak thus, he must entertain a strange opinion of the intelligence of his readers, if he expects to be believed in what directly outrages their uniform experience. Let him answer one simple question. Have Protestants been the aggressors in the controversy excited by the re-publication of Ward's works?

† DISCOVERIE of the corruptions of Scripture. Rheims, A. D. 1582.

‡ ERRATA, page 21.



pompous work of ERRATA is nothing more than a compendium of Martin's prior work. It is a performance *sui generis*, replete with coarse invective and vulgar abuse, the natural effusions of bigoted malice; and were it not for the high degree of credit attached to it by the Popish Clergy in Ireland, would deserve to be consigned, with its author, to contempt and oblivion, rather than be raised into notice by receiving a regular answer. Although the author heaps the most opprobrious epithets on the English Protestant Translators of the Bible, and accuses them of *blasphemy, heresy, most damnable corruptions, vile imposture, intolerable deceit*, &c. he yet entreats \* "his dear reader, not to look upon such expressions as the dictates of passion, but rather as the just resentments of a zealous mind, &c." Whatever such expressions may evince as to the zeal, they can leave no doubt as to the spirit in which the author has composed his work; and when the † Editor boasts of the unprecedented sale it has obtained, on re-publication, through "the indefatigable zeal" of his friends, there is equally strong evidence, that the spirit of those friends, whom the public cannot now mistake, is perfectly congenial with his own.

The leading articles in the ERRATA were answered at least a century before the appearance of this wretched performance, at the time when they were first given to the public. Doctor W. Fulke, in his ‡ treatise, completely refuted Martin's charges one after the other, and was equally successful in silencing the Annotators of the Rhemish New Testament. Cartwright, too, a man of no ordinary stamp, employed his talents in the same cause. Since their time, other Divines, still more distinguished for their learning and abilities, and not tinctured, as they were, with puritanism, but admirers of Christianity in its primitive excellence, have, at different periods, by their elucidations of the Scripture, armed the scholar with incontrovertible arguments against the cavils of Popery in every shape in which they have appeared. So that, in the present line of controversy, it would be nothing short of vanity to lay any claim to originality; as diligent research will lead but to this conclusion, that nothing can be said, which has not been anticipated; nor any new argument offered which has not been already used. However, the re-production of those arguments, divested of the quaint and stiff form which many of them possess, when placed in a new point of view, and suited to the varying fashion of the times, must be attended with beneficial consequences. By the author, at least, this enquiry must ever be regarded with infinite satisfaction, inasmuch as it has more intimately acquainted him with his duty, enlarged his knowledge, and strengthened his

\* ERRATA, page 21.

† See ADVERTISEMENT to the Errata.

‡ Defense of the true translations of the holic Scriptures. London. 1583.



conviction, that the genuine principles of Christianity are those, which are received and inculcated by the Church of which he is a member.

It now remains to say a few words respecting the design of these pages, preparatory to what will follow in detail.

It would be an idle task to enter into a vindication of the Protestant Translation of the Bible; the more immediate object in view being to defend it against the objections made by Ward to particular passages, and to shew, that there appears the strongest evidence of their correctness, as they now stand. To expect that any answer to his Errata, would receive the perusal of Romanists in general, would be the extreme of folly; when their clergy are so desirous to keep them in \*ignorance, and to †withhold from them every source of information connected with their religious creed; and when it is but too well known that the *αυτος εφη* of the most unlettered of their priests, would more than out-weigh in their minds, the decisions of all the Protestant Universities in Europe. It will, notwithstanding, be gaining some advantage to the cause of true religion, should even a few of that persuasion venture to steal a glance into these heretical pages; for although they may obstinately persist in error, they may, nevertheless, be induced to view their Protestant countrymen in a more charitable light, when they see “the reason,” they can give, “of the hope that is in them;” and thus by becoming less intolerant, and less bigoted, they may be rendered better men and better Christians. From that quarter, it is granted, no greater good can be expected. A most desirable end will also have been attained, if it but contribute to remove from society that disgusting affectation of liberality, which characterises the present age; if it but stimulate those of the Protestant Clergy, who, from conforming to the prevailing humour, may be betrayed into a total indifference about subjects of this kind, to explore the sacred records themselves; if it but induce them to become the advocates of truth, and to enlighten such as are in error; if it set them on the enquiry, whether their religion, and their own communion in particular, be not those they would embrace, were they now required, for the first time, to fix their choice; if it engage the intelligent and well-informed among the Protestant Laity, in the same godly employment, and unite both in defence of

\* A remarkable instance of this kind occurred, during one of those conversations held with Dr. Coppinger, respecting the propriety of admitting the New Testament into the poor school of Midleton. On one of his relatives remarking, that ‘the Bible was the *driest stuff* he ever read;’ the R. R. Dr. quaintly rejoined, ‘that so it was, indeed, very *dry* reading.’ This is critically the *una et eadem vox* of the Popish clergy. They deery reason, discourage free enquiry, and instruct their flocks to look up to them as that LIVING, SPEAKING AUTHORITY, compared with which, Scripture itself is a *dead* letter.

† In the Dublin Correspondent of Nov. 10, 1810, a letter from Maynooth, signed CATHOLICUS, appeared, stating that the cause of expulsion of nineteen students from that College, proceeded from *certain* books being found in their possession. It appears that the ‘certain’ books were Protestant ones, such as the superintendant of that enlightened seminary would pronounce *libri exitiosi et damnabiles*!

their holy Jerusalem at a time in which it is assailed, as well by its open foes from without, as its no less formidable enemies from \*within; in whatever way the superstition of the one, or the enthusiasm of the other, can affect it.

In furtherance of these ends, the author has used his most unwearied industry in those hours which he was able to detach from the duties of his situation, and has exercised his best judgment in selecting the subject matter of this production from the materials with which he was supplied. Not being without apprehensions, that his answer may be expected to be more complete, he must declare that he has prepared it under circumstances of peculiar disadvantage, as he has had but occasional assistance from a public library, and but limited intercourse with those, by whose superior judgment and learning he might be benefited.

\* An *exposé* of the principles held by those of the Established Clergy, who are designated by the title of 'Calvinistic Methodists,' but who boldly arrogate to themselves that of TRUE CHURCHMEN, appeared in August last in the Eclectic Review. Since that period, it has been re-published in an abridged state both in Dublin and Cork. Its author has undertaken to controvert the opinions expressed by the Bishop of Lincoln, in his Refutation of Calvinism. That he has not succeeded in his design, a brief extract from his remarks will shew. In page 12, he attempts to prove that there is a palpable contradiction between certain passages in his Lordship's work, and for this purpose instances the following one in page 130, viz. "there is no *necessary* connexion between faith and good works," as clashing with that in p. 160, viz. "true faith *produces* good works, as naturally as a tree produces its fruits." There is no doubt, but that on the face of this statement he appears to establish his point. But what will the reader think of the candour of the Censor, when he is told, that in the former passage, the Bishop speaks of a *passive* faith, a *general belief* in the truths of the Gospel, such as Simon Magus entertained, and such as St. Paul alluded to, in his first epistle to the Corinthians; while in the latter he makes express mention of a lively, operative faith, bringing forth its natural fruit of good works? If he consult the book itself, he will perceive, that there is not the remotest variance between the passages in question, and that the contrivance resorted to resembles those practised by the low and interested cunning of Popish Polemics. Of the Bishop himself, he thus speaks: (page 16.) While his Lordship's "attention is fixed on one topic, he keeps pretty clear of error. But he appears *to have no compass of thought*. He cannot take in the whole of a subject at a view." Alas! what has the author of these poor pages to expect, when so little mercy is shewn to one of the profoundest scholars, and ablest divines of the day?

If then, as the venerable Bishop of Durham says, (SERMONS, p. 436.) it be the duty of the orthodox divine, "to cry aloud and spare not the unscriptural errors of Popery," is it not equally his duty to be 'instant in season, and out of season,' in his opposition to the no less unscriptural errors of Calvinism? For certain it is, that the propagators of the latter, who pretend to be acted on by the irresistible, or, to speak in the cant of the *qualified* Calvinists, (there can be no such thing as Calvinism, qualified and purged of its obnoxious tenets; it is a system of that nature, that the person who holds one part, holds all,) by the "certain" impulses of the Holy Spirit, are more decidedly hostile to the doctrines, and to the well-being of the Established Church, than even the deluded advocates of the former.

It was probably with a view to the prevention of such principles as those disseminated by the Eclectic Reviewers, that several of the Irish Bishops, but particularly their Lordships of Cloyne and Cork, have in their visitatorial capacities, each issued a peremptory order, that *no* clergyman, not under their control, (whether Calvinian or Orthodox,) should preach in any pulpit, within their respective dioceses, without special permission.



In the arrangement pursued by him, he has been principally guided by **FULKE'S DEFENSE**, which, as has been already observed, appeared in answer to **MARTIN'S DISCOVERIE**, &c. So, that as the **Errata** is nothing more than an extract from **Martin's** prior work, the present answer may be considered as a digest, not only of **Fulke**, but of other eminent authorities, who, since the Reformation, have defended Protestantism from the attacks of Popery. Therefore, the only, it must not be said merit, but credit, which is laid claim to for this production, is, that as it has been conceived, and undertaken with the best intentions,—those of a desire to repel actual misrepresentation, and to defend those truths in which all Protestants are so deeply interested,—so it has been executed with the utmost fidelity and correctness in its statements and quotations. Beyond the task of arranging, condensing, and directing against Popish cavils in their modern form, the valuable materials of the learned divines who have gone before him on the same ground, the author does not take credit to himself; and whether he be entitled to any even upon this score, it is for an enlightened public to judge. Before them he presumes to make his appearance; and while he appeals to their liberality in behalf of his own exertions, and entreats them candidly to excuse such faults and oversights as he may have committed, he cannot but express a hope, that the example of his industry, at least, will be imitated, and his design followed up, and perfected, by others more competent to the undertaking.

The Revisers of the Protestant Bible in 1610, were men whose candour and ability, in the discharge of the sacred duty imposed on them, cannot be impeached except by the most obstinate bigot; nor questioned, but by the most confirmed sceptic. Their translation, the one now in use, is of unrivalled excellence, and, as **Gray** forcibly expresses it, “is a most wonderful and incomparable work, equally remarkable for the general fidelity of its construction, and the magnificent simplicity of its language.” **Bishop Lowth**, too, than whom no man ever lived better qualified to pronounce on its merits, considered it as the best standard of the English language. When engaged in the execution of their task, they altered about thirty texts, and having no other object at heart, than the cause of truth, would with equal fairness, have reduced the remaining passages, between which a difference existed, to uniformity, if the genius of the languages, from which they derived their translation, or the meaning of the inspired writers admitted it. Exclusive of the Hebrew of the Old Testament, the Septuagint Version of it, and the various Greek copies of the New Testament, they called in to their assistance even the standard of the Popish Church,—the Latin Vulgate by **Jerome**. Nay, they consulted the very imperfect English Translations of **Rheims** and **Douay**. And, notwithstanding this fairness on their part, their labours, on the authority of **Ward**, are branded with the imputation of error.



The entire number of texts set down by Ward as erroneous amounts to about 140 ; and of these, he considers no fewer than 120 as “ damnable corruptions,” and accordingly embodies them in (what Dr. Milner calls) his *POLYGLOTT* ; at the same time exhibiting the parallel Latin and English versions of the Popish Bible. The remaining number, which consists of about twenty, he adverts to only in a general way ; because he says, “ we do not look upon these as done with any ill design.” But had he acted on those fair and honourable principles, upon which controversy should always be conducted, he would have deducted the number of the texts, which he acknowledges to have been amended, from the number he calls corrupted ; in which case, the residue would be confined to those, for which alone the Church of England is responsible. To those *alone*, in truth, the author feels himself immediately bound to direct his attention ; yet, at the same time, he has deemed it expedient to bring under revision the *entire* range of texts objected to by Ward, lest it might be supposed or pretended, that the omission of any was an admission of the justice of the objections brought against that particular part.

It may be observed, that all these texts, taken as they stand, may be comprised under three general heads : First ; those which are the same, or the same in substance in both versions. Secondly ; those which are so obscure in the original, whether Hebrew or Greek, as to make it difficult to determine, which translation in English is to be preferred. The Popish doctrines dependant on the passages, which come under these two heads, are not established by the one, nor, as the Popish clergy complain, combated by the other translation. And thirdly ; those texts, and they the greater number, which are truly and literally rendered in the Protestant Bible, as on reference may be seen, and only mistranslated in the Rhemish one. And that they will never be rectified in this, is most probable, since they uphold the doctrines which relate to *transubstantiation*, *celibacy*, *penance*, *images*, and *purgatory*, &c. The better to illustrate the meaning, and exhibit the just interpretation of each text, the plan laid down in Ward’s book, has been strictly adhered to. According to it, the reader will perceive at one view, the parallel constructions in the different languages.

The *FIRST COLUMN* contains the references.

In the *SECOND*, the Greek of the New Testament as collated by Mills, Wetstein, and Griesbach : and the Greek Version of the Old Testament according to the seventy, are given. Holmes’s *LXX*, in the texts which occur belonging to the pentateuch, has been consulted. In order to preserve uniformity, it has been thought better to retain the title *ORIGINAL GREEK* in those columns, where the Septuagint reading is only given, than to vary it, according as the texts belonged to the New or the Old Testament.

In the **THIRD**, the reading of the Vulgate quoted by Ward is inserted. Under it are subjoined occasional selections from Pagninus's translation of the Bible; or, as it is better known under another name, from that of Arias Montanus, where the Latin varies from that of Jerome. This version has been chosen in consequence of the high estimation in which it was held by the Popish Church. And although \*Father Simon objects to it, as being too literal; yet he honestly confesses, that Walton preferred it to all other translations, and that Pope Gregory XIII. in his epistle to Philip II. of Spain, pronounced the Polyglott of which it constituted a part,—“*Opus vere aureum.*”

In the **FOURTH**, the Rhemish Translation is included. This title, although not strictly proper, has, in imitation of Ward, been retained. The New Testament only was translated at Rheims; the version of the Old Testament having been executed at Douay, in about twenty-eight years afterwards. As he could scarcely have been ignorant of this circumstance, he betrays, to say the least of it, great inaccuracy in not noticing it.

In the **FIFTH**, Beza's Latin text of the New Testament is given. Here also are inserted occasional selections from Montanus's Bible, where he agrees with Beza. This agreement between the translation of so eminent a Popish divine as Montanus, and that of Beza, one of the leading Reformers, is a corroborative proof, that the passages in the Protestant Bible condemned by Ward as corruptions, and which King James's Translators have rendered agreeably to the sense, in which those two learned men understood them, so far from being defective, are perfect translations. In this column, such Hebrew words as Ward quotes, are now and again adduced, together with Montanus's Latin.

The **SIXTH COLUMN** contains those texts which Ward calls mistranslations of the Protestant Bibles of 1562. 1577. and 1579, under the head **BISHOPS BIBLE**. This Version is designedly selected from among the early ones, as the principal part of its framers were of episcopal rank, and distinguished for their piety and learning: a circumstance which, while it shews their fitness for the task, is every way justificatory of the purity of their motives. Next, because it made its appearance in 1568, being nearly an intermediate period between the earliest and latest of the preceding dates. And lastly, because Ward has left it in doubt, to which of the †five versions, which were

\* Crit. Hist. of the O. Test. Book ii. c. 20. et passim.

	A. D.
† COVERDALE'S BIBLE.....	1535
MATTHEWS'S BIBLE.....	1537
THE GREAT BIBLE.....	1539
CRANMER'S BIBLE.....	1540
THE GENEVA BIBLE.....	1560



made before 1562, he refers those dates; whether to different editions of one and the same Bible, or to editions of different Bibles published at those periods.

And the SEVENTH COLUMN comprises the parallel passages from King James's Bible.

As the Church of England does not lay claim to infallibility, none of her members need blush to allow, that this last version demonstrates the inaccuracy of the preceding ones, in some particular texts. And, as it is frankly admitted, that these are in consequence superseded, none but the enemies of truth will arraign them, disused as they are, of obscuring any of the fundamental doctrines of Christianity. This circumstance, however, is unaccountably overlooked by Ward; for he roundly asserts, that the people of England were misled during the reigns of three of their monarchs, by the use of adulterate versions of the Scriptures. But whatever excuse might be advanced for him in uttering such a slander, when on the eve of flying from his native country, none surely can be alleged for Doctor Milner, in repeating it under the semblance of a truth. \* "*If,*" says he, "Ward makes his charges good, though it be only with respect to those early versions, he gains his cause." It must not have occurred to this Right Rev. Doctor, that when he spoke thus hypothetically, he admitted the possibility, either of the charges being unsupported by Ward, or that they may be refuted by others. But waving this consideration, a revival of the charge comes with a bad grace from a Popish Bishop of the present day.

That the early English Versions of the Protestant Bible required revision, and alteration, will excite no surprise, when it is considered, what a ferment existed in the times in which they were made, and how imperfect the English language then was, which necessarily became the medium of interpretation. But how much more pointedly, and justly, might it be retorted against the Popish Doctors, that the discordant copies of the Vulgate, that URIM and THUMMIM of their Church, have, on the principle applied by Ward to the English Bibles, deceived not merely a single nation, but all Christendom; and that the people wandered in the mazes of uncertainty, not during the reigns of two or three monarchs only, but for centuries, in the most tranquil, as well as in the most troublous times; and that, too, after the Latin language had arrived at its highest pitch of refinement and elegance.

It may be readily conceived, that this will not be listened to, at least will not be believed, by those who maintain the infallibility of their Church. However, as the obstinacy and incredulity of such people are not designed to be removed by these pages, it may not be unacceptable to an opposite class of readers, to have presented to them.

\* INQUIRY. Sec. Ed. p. 241.



a brief, historical account of the Vulgate itself, as affording sufficient grounds for the statement which has been made.

About the middle of the second century, a period removed from the age of the Apostles, and their immediate successors, and when the gift of tongues had ceased in the Church, the necessity of a Latin translation, both of the books of the Old Testament, and of the writings of the Evangelists and Apostles, became indispensable. In consequence, versions in that language, now more generally spoken than any other, were multiplied by the learned and pious men of that day. The most remarkable of these was that called the *ITALIC VERSION*. Of this, Jerome, towards the conclusion of the fourth century, undertook the correction; because the copy of the Septuagint Translation of the Old Testament which it followed, was defective, and that, in some passages of the New Testament, the Latin Translation did not fairly represent the meaning of the Greek text. His correction, however, did not extend farther, as he suffered other minor deviations to remain as he found them. He afterwards made a translation of the Old Testament from the Hebrew into Latin, which, (with the exception of the Psalms, and some other books of the Old Testament, as given in the Italic Version, which he embodied into his work,) is that called the \**VULGATE*. This version of the Scriptures, notwithstanding its excellence and antiquity, does not appear, even in St. Bernard's time, to have been generally received into the Popish Church, as he does not always use it. However, from the twelfth century, in which he flourished, to the beginning of the sixteenth, and indeed to the present day, in a modified state, the Vulgate is esteemed by it, as an unerring record of the Divine word.

From the period at which Jerome finished his Version, to that when printing was invented, an interval of nearly a thousand years, no attempt was made, either to revise or correct it. During this long repose, learned men confined their researches rather to the discovery of allegorical meanings and abstruse significations, in the texts of Scripture, than to that of their true and natural sense, or of their genuine and unadulterated reading. And as to the general contents of the Sacred Volume itself, they never entertained an idea beyond that of making transcripts from it. †Cardinal Ximenes first set

\* See Simon's Crit. Hist. Book ii. c. xi. Kennicott's Diss. vol. ii. p. 439. And also, Masch's Ed. of Le Long, vol. ii. p. 28. The latter says, "Opus Vulgatæ versionis est opus plurium auctorum, et ex versionibus Italæ, Hieronymianâ, aliisque compositum." Professor Michaelis too (Introduction, &c. vol. i. c. iv. p. 110) mentions that St. Jerome, when making his translation, reckoned up no fewer than seventy Latin MSS. differing so materially from each other, that their variations could not be explained, on the principle of different readings, but were rather the result of different translations.

† See Rees's New Cycloped. Article BIBLE.

about translating the Old Testament, from the Hebrew into Latin, and rectifying the errors which had crept into the Vulgate. As to Lyranus, who preceded him, he only wrote a commentary on the Latin Bible. The Cardinal, about the year 1502, inserted the Vulgate, corrected and altered, in the Complutensian edition of his Polyglott; and in 1532, R. Stephens edited an improved Latin Translation of the Bible at Paris. Beside these, and the Doctors of Louvain, who enriched Stephens's edition with various readings of several Latin MSS. none of equal eminence, in the Popish communion, appear to have been engaged in the revision and emendation of what may be called the modern Vulgate, until the pontificates of Popes Pius IV. and V. and Gregory XIII.; at which period, numerous editions were published, widely \*differing from each other. Although Gregory's Latin Bible was declared to have been restored to its original integrity, Sixtus V. his immediate successor, published another edition, which, by a bull issued in 1589, he pronounced true, and resolved that it should, without hesitation, be considered that which the council of Trent acknowledged as authentic, twenty-five or thirty years before! This extraordinary declaration of Sixtus evidently originated in a most absurd article of the decree passed by the Fathers assembled at that council. Absurd it was, as, before it was framed, they acknowledged that the edition of the Vulgate mentioned in it was very defective. The article runs thus, "†If any person does not esteem these books, with all their parts, as contained in the Vulgate Edition, to be Scriptures and Canonical, let him be ANATHEMA." Notwithstanding that Sixtus finished his edition of the Vulgate, as is fully set forth in the bull bearing the above date, yet ‡Ward, in contradiction to this fact, says, that he only began it, but that it was "undertaken and happily finished by his successor Clement VIII. answerable to the desire and absolute intention of his predecessor Sixtus." But this, evidently, is nothing more than a plausible pretext to keep up the appearance of consistency between their Holinesses. The defence set up by Ward is, that Clement's edition is the identical one, which Sixtus had

\* "Injuriam temporum, variisque casibus, librariorum ignorantia et oscitantia, multa irrepsere quæ per Correctorâ Biblicâ emendare voluerunt antiquiores critici. Ad antiquos codices revocata et emendata denique, maximam dignitatem et auctoritatem nacta est in Conc. Trident. Sess. iv. Can. 2." Vid. Le. Long. Ed. Masch. vol. ii. p. 28. Again, he thus describes the proceedings of Popes Sixtus V. and Clemens VIII. "Jussu Sixti V. a viris ad hoc opus delegatis, versio latina iterum sub examen vocata, recognita, emendata publicè prodit, anno 1590. Constitutione munita, qua ex certâ scientiâ, deque apostolicæ potestatis plenitudine, pro *verâ, legitima, authenticâ*, indubitata, declaratur. Iterum biennio vix peracto Clemens VIII. ex eâdem apostolicæ potestatis plenitudine, novam emisit editionem *authenticam*, quæ non meris vitis typographicis, sed *haud* levioris momenti lectionibus a priori *authenticâ recedit*. Ibid. p. 50.

† Mosh. Eccl. Hist. vol. iv. p. 214.

‡ ERRATA, p. 25.



in his mind's eye, previous to his death. Indeed, \*Clement in the Preface to his Bible says so; but although he does, and although he also intimates, that Sixtus intended a new edition, yet he does not attempt to prove it. Nor could he, as, after Sixtus printed his edition, he corrected with *his own hand* the faults which he discovered, a fact acknowledged in his own †bull, but yet studiously suppressed by Clement. But besides his having made several corrections with his pen, Sixtus caused several words to be ‡reprinted, and pasted on every single copy of that edition, which proves that he did not afterwards intend to publish a new one.

Clement is accused, and not without foundation, with adding to, altering, and taking from the text, to favour the Popish doctrine. Of this, among others, the contested passage in St. John's first Epistle; viz. "*tres sunt qui testificantur in cœlo, &c.*" is a strong proof. It is essentially requisite to give this instance, if for no other reason than to shew the reader the extent of Ward's knowledge of Scripture, so far as regards the Trinity. §He says, that the preceding "is the ||*only* text in the Bible, that can be brought to prove that great mystery." Now, as to this particular text, there is stronger evidence that it does not, than that it does, belong to the Epistle of St. John. For it is not found in the *Italic*, nor *Syriac* Versions. Erasmus did not consider it genuine, as it was not noticed by the most eminent of the early Fathers; his words are, "¶qui (scil. patres) cum in Arianos scriberent, hunc locum neutiquam omisissent, si *genuinum* esse crediderunt." On the same side rests an authority, which will not suffer by a comparison with any of either ancient or modern days, that of the \*\*Bishop of Lincoln. But, beside this particular instance of interpolation, in other points, the infallibility of Clement VIII. is directly at variance with that of Sixtus V; and it may be asked Doctor Milner, and his Episcopal Brethren, how they will reconcile these contradictories, if they

\* "Quod cum jam esset excusum, et ut in lucem emitteretur, idem Pontifex operam daret, animadvertens non paucâ in Sacra Biblia præli vitia irrepsisse, quæ iteratâ diligentia indigere viderentur, tamen opus sub incedem revocandum censuit et decrevit. Id vero cum *morte præventus* præstare non potuisset, &c." CLEMENTINE EDITION OF THE Vulgate, p. 6.

† "Eaque res quo magis incorrupte perficeretur, NOSTRA NOS IPSI MANU correximus, si qua præli vitia obreperant."

‡ Kennicott makes mention of a copy of this description being preserved in the Bodleian Library in Oxford, in which, beside Sixtus's autographical corrections of some passages, words newly printed are pasted on those which he considered erroneous. DISSERT. vol. i. p. 197.

§ Errata, p. 27.

|| Will the Popish clergy rest so important a doctrine on a doubtful text, and overlook the following ones: viz. Matt. c. xxviii. v. 19. 2 Cor. c. xiii. v. 14. Rev. c. i. v. 4?

¶ Pol. Synops. in loc.

\*\* See Elements of Theology, vol. ii. p. 90.



but allow the long established principle in logic, that of two, both cannot be true? It is impossible they can, and therefore they fly to an \*evasion, as pitiful as it is unsuitable to their purpose.

James, first keeper of the Bodleian Library, having with indefatigable labour compared the Bibles of these two Popes, verse by verse, discovered no fewer than †*two thousand* articles in which they differed! Some of these, certainly, are but trivial variations; yet others of them are diametrically opposite to each other, and all are sufficient

\* “Slight verbal errors of copyists and printers must have found place in every copy and edition; but it has been the care of several succeeding Popes to have these corrected as much as possible.” Milner’s *INQUIRY*, page 348.

† The following texts, extracted from James’s *PAPAL WAR*, are given as they stand in the Sixtine and Sixtine-Clementine editions of the Vulgate. The tone of confidence observed in the Preface to each of those Bibles is singularly remarkable. Sixtus V. speaks to this effect; that agreeably to the decree of the Council of TRENT, he having called upon God, and relying on St. Peter’s authority, for the public good of the Church, felt little hesitation about publishing that Bible. He sets forth his *labour*, in selecting the best readings; his *design*, that according to the decree of the Trent Council, the *VULGAR BIBLE* might be most correctly printed; and his *performance*, viz. that he had accurately purged this edition from various errors, and with utmost diligence restored it (in *pristinam veritatem*) to its ancient verity. After this he declares his will, viz. he decrees that that edition should be taken for *that* Vulgar Latin, which the Council of Trent declared authentic. And this, he says, he does, (as is pertinently observed by Le Long. Vid. note \*, page xxv.) from *his own certain* knowledge and *plenitude* of Apostolic authority. And that it ought to be received as such (*sine ullâ dubitatione aut controversiâ*) without any doubt or controversy. After this, Clement VIII. in 1582, sends forth his edition of the Vulgate, and expressly requires, that it also be received under the same circumstances. The differences between the two are numerous. Those here pointed out will suffice as an example.

	SIXTUS V.	CLEMENS VIII.
John vi. 33.	Panis <i>verus</i> est.	Panis Dei est. ALTERATION.
Luke viii. 27.	Cum <i>de navi</i> egressus esset, &c.	Cum egressus esset, &c. OMISSION.
Isaiah xix. 12.	Annuncient tibi.	Annuncient tibi. TYPOGRAPH. ERROR.
1 Kings vii. 9.	<i>In</i> trinsecus.	Extrinsecus. CONTRADICTION.
Exodus xvi. 3.	<i>Indux</i> istis.	Eduxistis. Id.
2 Ezra iii. 28.	<i>Ad</i> portam.	A portâ Id.
Eccel. xxi. 15.	<i>Insip</i> ientia.	Sapientia. Id.
Hab. i. 13.	<i>Non</i> respicis.	Respicis. Id.
John vi. 65.	Credentes.	<i>Non</i> credentes. Id.
Levit. xxvii. 17.	Estimationem <i>suam</i> .	Estimationem tuam. Id.
Deut. xxiv. 6.	<i>Appos</i> uit, tibi.	Opposuit. Id.
Josh. ii. 18.	Signum <i>non</i> fuerit.	Signum fuerit. Id.
Ibid xi. 19.	Quæ se <i>non</i> traderet.	Se traderet. Id.
2 Peter i. 16.	Doctas.	Indoctas. Id.

Yet are both these editions to be received on the authority of the Pope and Council; although, with the

to shew, that their works partake of the nature of all human productions. James published the entire collection in 1611 in one volume, which he entitled *PAPALE BELLUM*, in the Dedication to which he thus forcibly expresses himself; “*institui comparare Papam cum Papà, Sixtum cum Clemente, Octavum cum Quinto:*” and as the result he thus concludes, “*liquebit ex odio hujus comparationis, quam dispar et dissimilis sit ratio, Sixti et Clementis; ait Clemens, negat Sixtus; ait Sixtus, negat Clemens.*” Thus is infallibility opposed to infallibility, and the *excommunicatio major lætæ sententiæ* is thundered forth against the slightest change in *either* copy, and yet both are pronounced authentic, and sent forth to be received and maintained unalterably for ever.

There is not, probably, a single objection urged against the infallibility of the Church of Rome, which carries with it such force as this. The Popish Doctors say, that his Holiness, assisted by his conclave of Cardinals and his Council, *cannot err in matters of faith*. But, if to determine what is, and what is not, Scripture, be not to act in matters of faith, it is impossible to say what is. Sixtus V. sets about preparing a perfect edition of the Latin Bible, collects the most ancient MSS. as well as the best printed copies, summons the most eminent \*scholars to assist in the prosecution of the work, assembles a congregation of Cardinals, and presides over all with a zeal not to be exceeded by his knowledge. The result of their joint labours and study is an edition of the Vulgate declared to be corrected in the best manner possible, and published with a tremendous †excommunication of any person, who would dare ever afterwards to make the minutest change. Notwithstanding this, after an intervention of the reigns of three Popes, (Urban, Gregory XIV. and Innocent IX.) which did not exceed two years, Clement publishes another edition repugnant to the former, which, in turn, he pronounces authentic, and enforces by a similar sentence of excommunication.

If, then, Sixtus’s Bible was perfect, Clement, with his assessors, must have been fallible, and *vice versâ*. So that conceding to Ward, that Sixtus did intend a better

exception of the three first passages, they directly contradict each other. Kennicott points out three discrepances which have been overlooked by Doctor James.

Heb. ארבע מאות	מונה מאות	חמשה מאות
Lxx. τετρακοσίων χιλ.	οκτακοσίων χιλ.	πεντακοσίων χιλ.
2 Chron. c. xiii. v. 3. Quadraginta Millia.	Octoginta M <sup>a</sup> .	v. 17. Quinquaginta M <sup>a</sup> . SIXTUS.
Quadringenta M <sup>a</sup> .	Octingenta M <sup>a</sup> .	Quingenta M <sup>a</sup> . CLEMENS.

See Kennicott’s *DISSERTATIONS*, vol. i. p. 197.

\* “*Lectissimis aliquot sanctæ Romanæ Ecclesiæ Cardinalibus, aliisque tum sacrarum literarum, tum variarum linguarum peritissimis viris; adhibitis antiquissimis codicibus manuscriptis, &c.*” *PREF. AD VULG.* p. 6.

† The *FORM OF THE EXCOMMUNICATION*, which may be met with in the concluding part of the last note on the eighth Article of the *APPENDIX*, is richly entitled to the reader’s attentive perusal.



edition, where is the certainty that had Sixtus lived, he, and his council, might not have exhibited as strong signs of fallibility, in the second, as in the first edition ?

Ward, it is admitted, endeavours to palliate this palpable incongruity in the copies of the Vulgate edited by those Popes, when he says, that the opposite readings of Sixtus's and Clement's editions of the Vulgate are to be attributed \**“ to the negligence of printers.”* But any person at all acquainted with the process of printing must perceive what a wretched palliation this is. Printers, through negligence, might, by putting in, or leaving out, a letter, or a syllable, give a new turn to a particular passage. But when has it occurred, that they substitute not merely a letter, or a syllable, but an entire word of a different signification, for another ; or that they add, and omit in a variety of places, as fancy leads them, letters, syllables and words ? So that, according to Ward's reasoning, there were no aberrations of Sixtus's Bible from his manuscript, but what were caused by the negligence of printers, and that had he lived to re-edit his work, he would have corrected the few typical errors which had crept into it. There is no question, but he would rectify, in a subsequent edition, the typical errors of a preceding one ; but surely, he would never think of producing so complete a change, as appears to have taken place in the Clementine edition, which was announced under his name. That he would not, if the edict issued by him in 1589, and other evidence were wanting, may be proved by the mention of one historical, and well-authenticated fact : viz. the resolution with which Sixtus refused to make *any* the slightest alteration in his edition of the Vulgate, when Philip II. King of Spain, complained of its being too favourable to the party which opposed the Church of Rome. So that the story, so plausibly told, is nothing but a pious forgery, invented to uphold the authority claimed for its chief Pastors. When to this is added, that numerous editions of the Vulgate have been produced, since the dawn of the Reformation, differing from each other so much, as to leave it a doubtful matter which comes nearest the original translation of Jerome, with what shew of good sense, can the Protestant Bible now used be condemned, on the ground of its not agreeing with a standard, which evidently is itself not yet fixed ?

With respect to the Douay Bible, it will be necessary to say but a few words. A wider difference cannot be pointed out between the Protestant Bible of 1610, and those versions mentioned by Ward of 1562, 1577, and 1579, in the passages which he quotes, than can be proved to exist between the last Dublin and Edinburgh editions of the Douay Old, and the Rhemish New Testaments, and the original ones of 1582 and

† JAMES, in the Preface to his INDEX EXPURGATORIUS, calls this *a most brilliant fiction*. It is in vain, he says, to expect that the work of *any* author, whether pseudo-catholic, or not, should be engaged (*sanum*) perfect, after undergoing inquisitorial purgation, for this reason ; “ cum a Clemente VIII. Biblia Sixti V. Præcessoris sui de industriâ commutata, susque deque versa sint, *splendidissimo mendacio*, ob errata typographica, &c.”



1609, in those particular passages. It would be out of place to specify instances here, as the reader can satisfy himself of their existence by adverting to the texts in the columns headed by the title *RHEMISH VERSION*.

Fulke, Fuller, and many other learned writers, since their day, have condemned the translation of the Rhemists, on account of the number of terms which it retains, unintelligible to the generality of readers. Fulke observed, that “by all means, they (viz. the Rhemish Translators) laboured to *suppress* the light of truth under one pretence or other;” while Fuller’s quaint remark was, that the Version of the Scriptures, “made by the Jesuits of Douay and Rheims, *was a translation which needed to be translated.*” That learned \*Prelate, the Bishop of Lincoln, speaks nearly to the same effect. “They retained in it,” says he, “many Eastern, Greek, and Latin †words, and contrived to render it *unintelligible* to common readers.” After these opinions, it must excite no small surprise, that the last is the only objection, which ‡Doctor Milner *ever* heard made to the translation of the Bible used in the Popish Church. When a man like him almost exclusively restricts his reading to books written on one side of a subject, can the incompetency of the Popish clergy (whose course of study is still more limited) to assign any other reason, why they think as they do, than because they so think, and the total ignorance, which they oftentimes betray about the saving truths of the Gospel, be wondered at? As this is a subject not immediately connected with the one in hand, it is unnecessary to enlarge on it. One practical inference, however, may be deduced from what has been said; and that is, that those who are so vulnerable themselves, should be reserved in making charges against others.

The author has now to notice a fact, which falls strictly within the range of the present controversy. It has been communicated to him by an §English Prelate of the first distinction, in so obliging a way, as to demand the expression of his most respectful acknowledgments. The point to which his attention has been directed, is the insincerity of the Church of Rome in deliberately sanctioning Versions, which pretend to be true Versions, when they are not. A most singular instance of this kind occurs, in a ||French New Testament, published by the Jesuits at Bourdeaux in 1686, with the permission of the ecclesiastical authorities of that place. As Bishop Kidder, to whom the

\* Elem. Theol. vol. ii. p. 16.

† Parascue, Azymes. Gazophylace, &c. &c.

‡ Inquiry. Sec. Ed. p. 349.

§ THE RIGHT REVEREND THE LORD BISHOP OF ELY.

|| Le Nouveau Testament de notre Seigneur J. C. *traduit de Latin en François* par les Theologiens de Louvain: imprimé a Bourdeaux chez Jacques Mongiron—Millanges, Imprimeur du Roi et du College 1686. avec approbation et permission.

Christian world is indebted for the exposure sent forth by him of its numerous, and gross falsifications, found no little difficulty in procuring a copy of that curious production, and as that difficulty has by this time nearly grown into an impossibility, it is not improbable that Doctor Milner, or some of his Episcopal brethren, will have the hardihood to deny its existence. Should they be disposed to do so, they will have found precedent in the conduct of \*Baldwin the Jesuit. But in addition to a copy of it in the possession of the learned Prelate just spoken of, there is another preserved in the Fagel Library of Trinity College, Dublin. And of Bishop Kidder's work, one copy may be met with in the library founded by Primate Marsh, near St. Sepulchre's, in that city. So that as these works are confessedly scarce, it is desirable to present the reader with some of the texts, as they are rendered in the French Testament, and, at the same time, with an abridged view of the comments made on them by Bishop Kidder. This, under existing circumstances, is the more to be desired, as the Popish Clergy are in the habit of inveighing against the Protestant Version of the Bible; as they affect to say that Protestants have no Bible, or at best, but an adulterate one; as they scoff and deride them on this head; and as they likewise boast that their Church has been the faithful preserver of those Divine Oracles. But, as Bishop Kidder judiciously remarks, "here is a proof of their insincerity; here is what may convince any honest man, even of their own communion, who is willing to know the truth, in this most important matter. No man will in other cases trust a cheat, or a forger of Testaments and Deeds. But how great must this wickedness be, when the Holy Oracles of God are corrupted to serve a turn?"

It is granted, that the Popish Church of Ireland sanctions the use of no other than the Rhemish Bible, (and that, too, in a limited degree,) and that it is purged of many of the errors and corruptions which disgrace the Bourdeaux one. But is it guided even by that? Is it not, on the contrary, become a *dead* letter; while in theory, as well as in practice, they adhere to the falsifications of the French Divines? So that what has been said by Bishop Kidder of the then state of the Popish Clergy, is, after a lapse of more than a century, applicable to the existing succession.

The few passages selected here from the French New Testament, with the literal English of the parts corrupted, fully proves the justice of the preceding observations.

Acts xiii. 2. Or comme ils offroient au Seigneur *le sacrifice de la Messe*, et qu'ils jeunoient, le S. Esprit leur dit.

"Now as they offered unto the Lord *the sacrifice of the Mass, &c.*"

\* Baldwin perceiving that the Papal Bibles, (viz. those of Sixtus V. and of Clemens) united to overthrow the boasted infallibility of the Church of Rome, and knowing the Bible of Sixtus to be extremely scarce, boldly, though not unwisely, affirmed, that *it was never published at all!* JAMES'S DEFENCE, p. 34.



The foregoing is one of the most notorious falsifications to be found in the French Translation. It was made designedly to support the doctrine of "the Sacrifice of the Mass." By it, the Translators departed from the Vulgate, as well as from the English Protestant Version. \*This is the very passage, respecting which Monsieur Veron, when asked why he wrested it from its natural meaning, replied, *because* he had been often asked by Calvinists, what Scripture affirmed that the Apostles said Mass!

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1 Cor. iii. 15. Si l'œuvre de quelqu'un brule, il en portera la perte, mais il sera sauve quant a luy, ainsi toutefois comme *par le feu du Purgatoire*.

———— "but he shall be saved as to himself; yet so, as *by the fire of Purgatory*."

Here they have added to the text, to prove the existence of the LIMBUS PATRUM.

---

2 Cor. vi. 14. Ne vous joignez point *par Sacrement de Mariage* avec les Infidelles.

1 Cor. vii. 10. Mais a ceux qui sont conjoints *par le Sacrement de Mariage*, Je leur commande, non point moy, mais le Seigneur, que la femme ne se separe point du Mary.

"Join not yourselves *by the Sacrament of Marriage*, &c.

"But they who are joined *by the Sacrament of Marriage*, &c."

In defence of Marriage as a Sacrament, they also corrupted 1 Tim. iv. 3. viz. Condamns *le Sacrement de Mariage*, &c. See also Tit. i. 6. Because Protestants deny this doctrine, they make the Apostles thus speak against them, as if they were the Apostates he points at.

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1 Tim. iv. 1. Or l'Esprit dit clairement, qu'en derniers temps quelques uns se separeront *de la foy Romaine*, s'adonnans aux esprits d'erreur, et aux doctrines enseignées par des diables.

"Now the Spirit distinctly says, in the latter times, some shall depart from the *Roman faith*, &c."

Here they are guilty of another forgery, for the purpose of representing the Church of Rome as the *only* Catholic Church.

\* Simon's Crit. Hist. of the New Test. p. 357.



1 Jean. v. 7. Toute iniquité est peché, mais il y a quelque peche qui n'est point mortel, mais *veniel*.

————— “ There is a sin that is not mortal, but *venial*.”

Here they add to the text in order to support the distinction drawn by the Church of Rome, between mortal and venial sins.

—————  
2 Cor. viii. 19. Et non seulement cela, mais aussi il a esté ordonné par les Eglises, compaignon de notre *Pelerinage*, &c.

“ And not only that, but was also appointed by the Churches the companion of our *Pilgrimage*, &c.”

In this passage St. Paul merely speaks of his having selected a brother to accompany him on his travels; yet in their translation, they affect to shew that the practice of pilgrimage is warranted by Scripture. They elsewhere introduce *Pelerins*, as in 3 John i. 5, &c.

—————  
Heb. xi. 30. Par la foy les murs de Jericho tomberent, apres *une procession* de sept jours tout autour.

“ By faith the walls of Jericho fell after *a procession* of seven days.”

That they may establish the antiquity of Popish processions, they make their translation speak accordingly.

—————  
In their rendering of 1 Cor. ix. 5, after the words “ have we not power to lead about a sister, a wife;” they add, pour nous servir en l'Evangile, et nous souvenir de se biens : “ *to serve us in the Gospel, and relieve us out of her goods.*”

—————  
Luke iv. 8. Serviras *de latric* a luy seul.

“ Thou shalt serve him only *with latricia*.”

They make an addition here to the text, to preserve the distinction drawn by their Church between *DULIA* and *LATRIA*; and what shews their inconsistency is, their omitting it in another text (Matt. iv. 10.) exactly parallel. By the one passage, at least, they insinuate that there is ground in Scripture for the worship of creatures.



In 2 Pet. iii. 17. The Vulgate reading is “insipientium errore;” yet they render it *erreur de mechans heretiques*:—“the error of wicked *hereticks*.”

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Heb. x. 10. Par laquelle volonté nous sommes sanctifiez, a sçavoir par l’oblation du corps du J. C. une fois fait.

11. Et tout Sacrificateur se presente chaque jour *sacrifiant*, et offrant souvent les memes *hosties*, lesquelles ne peuvent jamais oster les pechez.

12. Mais cettuy-cy offrant une *hostie* pour les pechez, est assis pour toussiours a la dextre de Dieu.

18. Or ou il y a remission d’icieux, il n’y a plus maintenant *d’oblation legale*, pour le pechè.

It is unnecessary to detain the reader by making further reference to this singular compound of misrepresentation and falsehood.

In bringing this prefatory matter to a conclusion, there remains only one point to be touched on, and that is, the reason why the term “Catholic” is studiously avoided throughout these pages, and other terms, which may be thought reproachful, adopted. The assurance already given is a pledge, that it has been done without any intention to offend. The term Papist, or Romanist, is used in consequence of the claim set up by Doctor Milner, and other Popish authors, to the exclusive appellation of *Catholic* for themselves, and for those of their communion; as well as to assert a right. For to acknowledge that the epithet ‘Catholic’ is appropriate to the Church of Rome, and that it is contradistinguished in meaning to that of ‘Protestant,’ would be an act of criminal acquiescence; inasmuch as it would imply, that the Protestant Church did not belong to, and was not within the pale of, the Catholic Church of Christ. It is, therefore, imperative on Protestants, not only in their writings, but even in their conversation, to discountenance, in every possible way, these arrogant pretensions of their Popish Brethren to exclusive catholicity. A specimen of Doctor Milner’s mode of reasoning will justify the caution. \* “If I ask you, ‘what Church you profess in the Apostle’s creed to believe in:’ you answer me, ‘in the HOLY CATHOLIC Church.’ If I proceed to ask you, ‘pray, are you a Catholic?’ You reply, ‘No, I am a Protestant.’ And if I further interrogate you, ‘is there any place in this town where the Catholics meet to perform divine worship?’

\* Substance of a Sermon preached at the blessing of the Popish Church of St. Chad’s, in the town of Birmingham, in Dec. 1809, by the Right Rev. Dr. Milner.

You will not fail to point out this Chapel, or else that other Catholic Chapel on the other adjoining hill. Who can hear this without exclaiming in admiration : ‘ How is it possible that you believe in the CATHOLIC Church, without being yourself a *Catholic* ; and even while you acknowledge there are persons of a different communion from yourself, who are Catholics ? ’ ”

Thus it appears, that Doctor Milner, under the flimsy texture of a sophism, assumes the title of ‘ Catholic,’ as a *right*, which has been, even by his own admission, in his ‘ Letters to a Prebendary,’ conceded only as a matter of *courtesy*.





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# A S Y N O P S I S,

Ἐκ. Ἐκ. Ἐκ.

## SECTION I.—THE CHURCH.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text.	Bps. Bible, 1568.	K. James's Bible 1611
Mat. xvi. 18.	ἐκκλησίαν	Ecclesiam	Church	Ecclesiam	*Congregation.	Church (1)
xviii. 17.	τῇ ἐκκλησίᾳ	Ecclesiæ	Church	Ecclesiæ	*Congregation.	Church (2)
Ephesians v. 23, 24, 25. 27, 29, 32.	τὴν ἐκκλησίαν	Ecclesiam	Church	Ecclesiam	*Congregation.	Church (3)
Heb. xii. 23.	τῇ ἐκκλησίᾳ	Ecclesiæ	Church	Ecclesiæ	*Congregation.	Church (4)
Eph. i. 22.	τῇ ἐκκλησίᾳ	Ecclesiæ	Church	Ecclesiæ	*Congregation.	Church (5)

*Marked thus \* were altered to their present reading A. D. 1611.*

**1---5.** † *Ἐκκλησία*. SOME men's wit, it has been remarked, resembles a dark lantern, which answers their own purpose, and guides them their own way; but is never known to enlighten others. Of this description is the wit, with which † Ward prefaces his first article. It suits his purpose so far as to lead him to one or two conclusions, which a person might suppose was all he wanted; but leaves no other impression on the mind, than that his arguments are as weak as they are ridiculous.

After complaining that the Protestant Translators suppressed the word CATHOLIC in the title of those epistles called *Catholicæ Epistolæ*, in the two English Bibles of 1562 and 1577; and that, in their latter translations, they changed it into 'general:' he sneeringly observes, "as if we should say in our creed, we believe in the *general* church." He then infers the necessity of translating, "according to *this* rule," the question, *quæ itur ad Catholicam?* "which is the way to the general?" and the words, *ergo Catholicæ sumus*, "then we are generals." The true construction of the word, he maintains, is 'Catholic,' and appeals to the authority of Eusebius, in support of his assertion.

† Mintert deduces it from the Hebrew *עֵדָבָה*, an *assembly*, and not from *ἐκκαλεῖν*, to *call out*.—Parkh. in loc.

† Errata, page 39.

Now, to pass over the wretched quibbling he has had recourse to in drawing the above inferences, his allegations shall be considered in the order in which they are brought forward. First, then, the translators of the bibles alluded to, cannot with justice be said "to leave out" the word CATHOLIC, when it is not even *once* expressed in any text of scripture. Secondly, it is a great untruth to say, that Eusebius mentions the *Epistole Catholice* to have been so called "ever since the Apostles' time;" as on this head he is altogether silent; and only states that, in his *own* time, they were so called. Cæcumenius, a writer of the tenth century, in his preface to St. James's Epistle, expressly says, *Catholica, id est universales, dicuntur hæc, &c.* "these Epistles are called Catholic, that is, universal or *general*." Here evidently they are so named, in consequence of their not being particularly addressed to any one church, as those to the Romans, Corinthians, &c. but generally to the faithful. And, thirdly, the *Catholicæ Epistolæ* are not entitled to the exclusive appellation of CATHOLIC, with respect to the doctrine they contain, since St. Paul's Epistles furnish doctrine as catholic, or orthodox: as perfect (*καθαρὰ*), and as sound, as any in them.

Ward's next charge is, that in the first English Bibles the word 'church' was suppressed, "that it might seem to the ignorant a good argument against the authority of the church." The English Creed, drawn up by the Reformers at the time, in which profession is made of the Catholic 'CHURCH,' convincingly proves that not to be the cause, why that word was omitted in those first editions of the bible. Moreover, in whatever text the word 'congregation' occurs, a marginal note is added to signify, that by that term is meant 'church:' a further proof that no fraud was intended. Finally, as the translators rendered the Hebrew word \* *עֵדָה* *edah*, congregation, in the Old Testament, they deemed it fit to retain it also in the New Testament, that the ignorant might not suppose God had no church under the old dispensation. Be this as it may, it evidently appears, they did not suppress: neither did they depart from the letter, or the meaning of the Holy Ghost.

St. Luke applies the term *ecclesia* to Jews, Christians, and Gentiles, when assembled together. The Rhemists themselves translated it *assembly*, in Acts vii. 38, and in one or two places beside. But of this, as might be expected, Ward takes no notice.

What has been stated above, has been offered more by way of explanation, than as an apology for the first translators of the Protestant Bible having rendered the Greek word *ἐκκλησία* 'congregation,' rather than 'church.' It is sufficient that the passages, in which it occurs, were altered to their present reading, in the last authorised version, viz. that of 1611. This, however, is far from satisfying †Doctor Milner, who insists that Thomas Ward, his great prototype, gains his cause, if he makes his charges good, though it be only with respect to those early versions; for, to adopt his own quotation of Ward, "the change was made too late to answer the purpose. The people were deceived by a vast number of corruptions in the sacred texts, during the reigns of Henry VIII. Edward VI. and Elizabeth." This is but saying, in other words, that the grounds, on which the Reformation was effected, are thereby invalidated; that the first Reformers were guilty of the sin of schism; and that their successors, the Protestants of the present day, are involved therein. Now, Doctor Milner must, at least ought to know, that Protestants do not justify their religious tenets by

\* Congregatio. Cæsus. Buxi.

† See his Inquiry into certain vulgar opinions. Second edit. p. 341

arguments derived from *any* translation, and that the ORIGINAL is the standard by which they regulate their faith and practice. If he be a man of candour, he will admit, that even taking the words objected to by Ward, in his first article, as they stand in the early translations made by the English Reformers, no fundamental doctrine is dependent thereon; and that in separating from, and protesting against, the corruptions of the Church of Rome, the Church of England, as a separate branch of the Church of Christ, has not done more than what the former did at an early stage of its existence, when it protested against the usurpation of the Bishop of Constantinople. A few words will answer the charge of the sin of schism.—A continuance in, would have been more sinful, than a separation from, a church in the corrupt and diseased state in which that of Rome was at the time of the Reformation.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Cant. vi. 9.	μια ἑστὶ	Una	One	A. Montanus translates the Heb. <i>חַיִּים ipsa.</i>	*Alone	<i>but one</i> (6)

Marked thus \* altered to the present reading A. D. 1611.

6. *Μία*. It is absurd to object to the addition of "*but*," which in no way whatever affects the sense. A. Montanus translates the Hebrew *אחת היא una ipsa*, which rather favours its insertion. Doctor Milner says, Ward did not complain of this word being "foisted" into the text, but of the word *one* being changed into *alone*. How unfair this, to renew a charge, the grounds for which ceased to exist upwards of seventy years before it was first advanced?

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Eph. i. 23.	τὸ πληρωμα τῶ πάντων ἐν Χριστῷ πληροῦμενος.	plenitudo ejus qui omnia in omnibus adimpletur.	- - - - - which <i>is filled</i> all in all.	Complementum ejus qui omnia implet in omnibus. A. MONT. ejus adimplentis.	- - - - - that <i>fillet</i> h, &c.	that <i>fillet</i> h, &c. (7)

7. ‡ τὸ πληροῦμενος. † Montanus and Beza understand this term in the active signification. Coincidence of opinion, between divines of such opposite ways of thinking, is, on a controverted point, almost decisive. But what strengthens the case is this, that the excellence of Montanus's bible, arising from

‡ Of profane writers of eminence, Xenophon and Longinus use it *actively*.

† In his notes on Theophylact's translation of the word πληροῦμενος, he observes, "qui adimplet, vel adimpletur, verbum enim est *medium*, &c."



the precise adaptation of his Latin translation to the Hebrew text, has been attested by the most celebrated of the popish universities; and that he himself had been patronised by Philip the Second of Spain, a monarch every way disposed to encourage popery. Under these circumstances, Montanus, surely, will not be suspected of promoting the cause in which Beza was engaged.

† Erasmus explains πληρωμὴ thus, “plenitudo sive impletio ejus qui omnia in omnibus implet.” Isidorus Clarius, too, admits it may be taken either passively or *actively*. But beside such high authority, the very nature of the passage requires it to be taken actively, as thereby an unnecessary repetition is avoided, and the government of πάντα is ascertained. To the want of this grammatical accuracy it is owing, that Chrysostom’s exposition is so forced; for, according to it, πάντα is put absolutely, or without any governing word. However, his sense of the passage is the very one which Beza follows.

† Ward observes, “but thus (viz. passively) they will not translate, ‘because,’ says Beza, ‘Christ needs no such †compliment,’ and if he need it not, then he may be without a church.” Nothing can be more dishonest than to suppress the words *per se* (of himself, i. e. in respect of his divine nature) on which the meaning of the passage principally rests, and then to draw a conclusion directly opposite to the one intended. Beza’s words are, “ut sciamus Christum *per se* non indigere hoc supplemento, &c.” This is not saying that Christ may be “a head without a body,” nor alluding, by the most distant implication, to the invisibility, or the non-existence, of the church, for many years, as Ward asserts. Besides, let the reader attend to what Beza elsewhere advances, and then judge whether a garbled quotation from his Comments does him justice. “Is enim est Christi in ecclesiam amor, ut cum omnia omnibus ad plenum præstet, tamen se velut mancum et mutilum putat, nisi ecclesiam sibi habeat *adjunctam*,” and then subjoins, “non ideo ecclesia est Christi *πληρωμα*, quod Christus *PER SE* ea carere non potest, is enim potius eam implet, &c.”

As to the insinuation thrown out by Ward, in an accompanying note, it will suffice to remark, that during the entire period of 1500 years, commencing with the Christian era, there existed, without interruption, a church which always protested against the corruptions of Christianity, although it had not assumed a settled and determinate shape before the expiration of that period.

## SECTION II—THE BLESSED SACRAMENT AND THE SACRIFICE OF THE MASS.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Mat. xxvi. 26.	καὶ εὐλόγηται;	et benedixit.	and blessed	et cum benedixisset. A. M. et benedicens.	*and when he had ‘given thanks.’	and blessed (8)
Mark xiv. 22.	καὶ εὐλόγησας;	et benedicens	and blessing	et cum benedixisset.	*and when he had ‘given thanks.’	and blessed (9)

Marked thus \* were altered to their present reading A. D. 1611.

8 AND 9. St. Paul, § and St. Luke, || who must be considered the best interpreters of the other two

† See Annotations on the New Testament, page 533.

† Errata, page 39.

‡ To give ‘compliment’ as a translation of *complementum* must, it is conceded, be a typical error, rather than have proceeded from ignorance in Ward, or his Editor.

§ 1 Cor. xi. 24.

|| xxii. 19.

evangelists, SS. Mathew and Mark, use the word *ευχαριστας*. So that a comparison of the above references with \*those belonging to the present article, will prove to demonstration that the bread was *only* blessed by giving thanks over it,—a circumstance indicative of that action *not being directed* to the bread. The Papists contend, that at the utterance of the blessing, the elements receive a change, and quote 1 Sam. ix. 13, as a proof of it. Here, because the word “bless” is construed with the meat of the feast, it must, forsooth, receive some strange nature and substance, whereas Samuel did not pray for any change in the meat, but that it might be wholesome to the guests.

† Ambrose affirms, that, through blessing, the nature of the elements is changed, i. e. not the *matter* of bread and wine; but that what was before common is by that means ordained for a heavenly use.

‡ Ward repeats Gregory Martin’s quotations from some of the Fathers, in support of the doctrine of § transubstantiation. Irenæus, he says, thus expounds: “the bread over which thanks are given, that is, which by the word of prayer and thanksgiving is made a consecrated meat, the flesh and blood of Christ:” and St. Basil and St. Chrysostom, in their liturgies, “bless, O Lord, the sacred bread;” and “bless, O Lord, the sacred cup; changing it by thy holy spirit.” In these passages, Ward observes, “are signified the consecration and *transmutation* thereof (scil. of bread and wine) into the body and blood of Christ.” Such is the language of the Popish clergy of the present day, who hold that the consecration entirely consists in the utterance, or, as || Fulke quaintly expresses it, in “the magical murmuration” of the words, *hoc est Corpus Meum*, (which are words neither of prayer nor thanksgiving,) over the bread by a priest, with the *intent* of consecrating. But by the explanations set forth in the above quotations, Protestants are willing to abide, as no meaning different from what they ascribe to them is thence deducible. They agree with the Greek liturgies, that the creatures of bread and wine are, by the operation of the divine spirit, changed into the body and blood of Christ, after a divine and spiritual manner; and with Irenæus, that prayer and thanksgiving effect this blessing.

But as Irenæus’s, Basil’s, and Chrysostom’s writings are adduced by Ward as advocating the doctrine of transubstantiation, it shall be proved, that their sentiments on the Eucharist have been grossly misrepresented, waving all reference to the passages already cited; and that they did not understand the matter differently from the Church of England at this day. Those great luminaries of the primitive Church, who must be deemed the best expounders of their own thoughts, it is maintained, never understood the change that took place in the Eucharist to signify the *gross, corporeal* presence of Christ; nor have they, as will presently appear, left room for either doubt or conjecture on this subject in particular.

First, Irenæus held no such opinion as that attributed to him by Ward; for if he did, he would

\* See column ORIGINAL GREEK. numbers 8 and 9.

† Lib. 3. c. 5. de Sacram.

‡ Errata, page 41.

§ Ward uses the words “real presence” as if Protestants denied Christ’s being really present in the sacrament, after a *spiritual* manner. They deny, indeed, that he is present (*sensualiter*) so as to be the object of the senses.

|| *Defense of the true Translations of the Holie Scriptures.* Ch. xvii. §. 5. p. 437.



not have considered the elements, in the Eucharist, to have retained, like other food, their nutritive properties. His words are, §“ When, therefore, the cup which is mixed, and the bread which is made, receives the word of God, and the Eucharist becomes the body of Christ, and *from them the substance of our bodies is increased, and acquires consistence, &c.*”

Next; Basil, it is equally clear, held no such opinion, as in his comments on the xxxivth Psalm, v. 8th. (the xxxiii. in the original) he thus expresses himself. \**“ We have often observed that the operations of the mind are called by the same names as those of the outward members. But as our Lord is the true bread, and his flesh is the true meat, it is necessary that the delightful pleasure which we receive from that Bread, should be conveyed to us by our tasting it SPIRITUALLY.”* Lastly: St. Chrysostom’s declaration against the popish doctrine is even more pointedly direct. It is this; †*“ But what he calls bread is his saving doctrines (alluding to where Christ calls himself the bread of life), and the faith in him and his body: for both strengthen the mind.”* And in another part of his works, the same Father is no less explicit on this subject. ‡*“ Since, therefore, the Word says, this is my body: let us both obey and believe, and look upon it with the eyes of the understanding, or spirit. For, what Christ delivered has nothing to do with the senses: but although joined with sensible objects, ALL is spiritual. Thus in baptism, also, &c.”* The reader must, on a perusal of these passages, be convinced that Ward’s statement is intended to deceive, and that he deservedly forfeits all pretensions to candour and truth; as the Fathers, whose authority he quotes, instead of countenancing, condemn, as far as their testimony goes, the doctrine of transubstantiation.

And here it may not be impertinent to remark, that the last quotation made from St. Chrysostom’s works happens to be one that exhibits as strong an instance of literary imposture as any that disgraces the writings of popish authors, either ancient or modern. Mr. Fletcher, in his remarks on the Bishop of Durham’s §pamphlet, not being able to establish his positions with all that fulness of evidence, which should ever accompany controverted points, betakes himself to the vile contrivance of mutilating the text to effect that purpose. As he evidently acted on the detestable principle, that “the end justifies the means;” it is, to be sure, not surprising, that he has not been scrupulous as to the mode of attaining it. He omits the sentences marked in italics in the above quotation from Chrysostom’s Homilies, on which the Father’s meaning principally rests, and thus gives a new turn to the sense of the passage, and widely different from that intended. This scandalous attempt to impose on the public has, by the judicious research of ||Mr. Le Mesurier, been detected and reprobated, as it

§ Ὅπῃτε ἐν καὶ τὸ κεραμεὺς πλῆκτον καὶ ὁ γεγραμὸς ἀεὶς ἐπιτελεῖται τοῖς λόγοις τῶ θεοῦ, καὶ γίνεται ἡ εὐχαριστία τὸ σῶμα Χριστοῦ, ἐκ τούτων δὲ αὐξῆς καὶ σιτισαται ἡ τῆ σαρκὸς ἡμῶν ὑπόστασις, &c. lib. 5, c. 2, p. 396, advers. hæres.

\* Πολλὰ καὶ τιτρηκαμεν, ὅτι τοῖς ἐξωθεν μέλεσιν ὑμῶν ὡς αἱ τῆς Ψυχῆς προσαρροῦνται διναμεις. Ἐπεὶ δὲ ἀεὶς ἐστὶν ἀληθινὸς ὁ Κύριος ἡμῶν, καὶ ἡ σὰς αὐτῆ ἀληθὴς ἐστὶ βρῶσις, ἀνακτῇ τὴν ἡδονὴν τῆς εὐφροσύνης τῆ ἀεὶς διὰ γεύσεως ἡμῖν ΝΟΗΤΗΣ εἶγινεσθαι. Basil. Oper. Tom. i. p. 118.

† Ἀρτὸν δὲ καὶ τὰ ὀνόματα λέγει ἐν αὐτῷ τὰ σωτηρία, καὶ τὴν πίσιν τὴν εἰς αὐτόν, ἢ τὸ σῶμα τὸ αὐτοῦ. Ἀμφοτέρω γὰρ νεύει τὴν Ψυχὴν. Chrys. Oper. Tom. viii. p. 270.

‡ Ἐπεὶ οὖν ὁ λόγος φασί, τούτο ἐστὶ τὸ σῶμα μὲν, καὶ πειθωμένα, καὶ πιεσόμενα, καὶ ΝΟΗΤΟΙΣ ΑΥΤΟ ΒΛΕΠΟΜΕΝ ΟΦΘΑΛΜΟΙΣ. Οὐδὲν γὰρ αἰσθητὸν παρέδωκεν ἡμῖν ὁ Χριστός, ἀλλ’ αἰσθητοῖς μὲν πραγμασίαν ΠΑΝΤΑ δὲ ΝΟΗΤΑ. Chrys. Hom. in Mat. lxxxii. §. 4. p. 787.

§ Grounds on which the Church of England separated from the Church of Rome, reconsidered.

|| See his admirable Treatise on the doctrine of the Eucharist, page 122.



should. It is, indeed, a fact of that description which needs but be known to be reprobated; and every person who regards fairness and good faith, in cases of such moment, must participate in that gentleman's manly and indignant feelings upon this subject.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Acts iii. 21.	ὅν δεῖ θρανὸν μεν δεξασθαι	quem oportet quidem cælum susci- pere.	whom Heaven truly must re- ceive.	quem oportet. cælo capi.	*whom Heaven must contain.	whom Heaven must receive (10)

Marked thus \* altered to the present reading A. D. 1611.

10. Ὅν δεῖ θρανόν, &c. Doctor Milner's opinion coincides with Ward's, that this text has relation to Christ's presence on the altar, and that it has been translated, || "*quem oportet Cælo capi*," to favour the Protestant system. This remark, as it is pointed at the Protestants of the present day, is extremely illiberal. He might as well arraign them of all the errors into which their excessive zeal led Luther, Calvin, and others, who bore a distinguished part in the Reformation. Admitting Beza to be wrong in his translation of the passage ὅν δεῖ, &c. and that the English, which is the same in both Protestant and Popish Bibles, is right; still it is not by these the point at issue would be determined, but by the Greek. But in what does this imputed error in Beza's translation consist? Why, in the resolution of an active into a passive verb, which may be done, as every Latinist knows, without at all affecting the sense. It would be idle to ask Doctor Milner, who so strenuously defends all Ward's positions, but let the question be put to any ingenuous and well-informed mind, whether this passage, taken separately, or in connection with what precedes and follows it, either favours or disfavours the doctrine of transubstantiation? St. Peter had nothing of the kind in view. Gregory Nazianzen, speaking of Christ's being contained in Heaven, says, † "For he must reign until then, and be *received* in Heaven until the times of the restitution." And Chrysostom, to whom Ward so confidently appeals, as advocating this monstrous doctrine, in saying, ‡ "That Christ ascending into Heaven, both left us his flesh, and yet ascending hath the same;" only speaks of the ineffable manner in which Christ is *spiritually* present, although corporeally absent. That this is the case, and that Ward has erroneously interpreted the passage just cited, will further appear, by the following one from the same Father's writings. § "We may see the people dyed, and made red, with the precious blood of Christ, which as it is not with the eye of the body, but with the eye of *faith*, so is Christ that is corporeally present in Heaven, *spiritually present unto the faith* of the worthy receiver."

To what has been already said on this article, it may not be superfluous to add that which Ward

|| See column, 'Reza's Latin Text.'

† δεῖ γὰρ αὐτὸν βασιλεῦν ἀρχὴ τῆς, καὶ ἐπ' αὐτῶν δεχθῆναι ἀρχὴ χροῦ ἀποκαταστάσεως. Serm. Secund. de filio.

‡ Hom. 2. ad popul. Antioch.

§ Lib. 3. de Sacerdotio.

would lead his reader to suppose might be converted into a query next to being unanswerable. \**“If,”* says he, “we should ask Protestants, whether he was also in Heaven, when he appeared to Saul going to Damascus; or whether he can be both in Heaven and with his Church on earth, to the end of the world, as he promised; perhaps, by this doctrine of theirs, they would be put to a stand.” That this assumption is founded in ignorance, or something worse, will appear by stating St. Luke’s narrative to which Ward alludes, where not a word of Christ’s personal, or corporeal presence is even once mentioned. †*“And as he (viz. St. Paul) journeyed, he came near Damascus: and suddenly there shined round about him a light from Heaven, &c.”* and he *“heard a voice, &c.”* The light and voice *only* presented themselves to his senses; Christ had at that time ascended into Heaven, and will thence descend at the last day. This, not less than his promise to be with his Church to the end of the world, in the Person of the Comforter, or Holy Spirit, who would ‡*‘guide it into all truth,’* clearly proves his residence on earth to be only a *spiritual* one.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza’s Latin Text	Bps. Bible, 1568.	K. James’s Bible, 1611
Jeremiah xi. 19.	ἐμεσάλωμεν ξύλον εἰς τὸν ἀγρὸν αὐτοῦ. Heb. הַחֵטְא בְּלֶחֶם יָדָא	mittamus lig- num in pa- nem ejus. PAGNINUS renders it,— Corrupa- mus cibum veneno.	let us cast wood upon his bread.	A. MONT. cor- rumpamus lig- num in pane ejus.	let us destroy the tree with the fruit there- of.	let us destroy the tree with the fruit thereof. (11)

11. *Εμδαλωμεν*. The intelligent reader is referred by Doctor Milner to Ward’s notes on this text, (being one of the three he alludes to,) as sufficient to convince him, that the Prophet Jeremiah’s meaning is such, as is there stated: at least so much may be inferred from what he says in his § Inquiry. This certainly is vouching more for Ward, than could be said of any individual since the days of Jeremiah; when, if at all, the phrase he made use of, was understood. But what says this favourite expositor of Doctor M. ? Why, that St. Hierom considered the passage to have a prophetical allusion to Christ’s ||*“body in the blessed sacrament;”* and that St. Paul, a still higher authority, in his first epistle to the ¶ Corinthians, called his body, bread. “So that, both in the Prophet and the Apostle, his bread and his body is all one.” Now, it may be here observed, that the Father’s exposition is both forced and unnatural, and, what is remarkable, uncommonly brief; indeed, this very circumstance demonstrates, as strongly as any thing can, the difficulty he found in interpreting the passage. And, as to the Apostle, if the *intelligent* reader will attentively weigh his words, he will discover as strong grounds for supposing, that the sacramental bread, the εἰς ἀγρὸς (which, St. Paul says, is emblematical of the ‘many’ disciples constituting one Christian society), is there stated by him to

\* Errata, page 41.

† Acts ix. 3. and 4. also xxii. 6 and 7.

‡ St. John xvi. 13.

§ Page 345, note 7.

|| Errata, page 41.

¶ C. 10. v. 16 and 17.

represent his own body, as that of Christ. The Apostle's meaning, then, which is equally clear and explicit, is no elucidation of the Prophet's allusion, which is in itself obscure; not affording a shadow of support to that creature of the brain,—the doctrine of transubstantiation.

וְשִׁחַתְתָּ עֵץ בְּלֶחֶם. The Latin version of this phrase is given in the columns as it stands in the Vulgate, and in the Bibles of Pagninus and Arias Montanus. The \*interpretations also, it has given rise to, are still more various. According to some; 'let us destroy him with wood instead of bread; i. e. let us famish him in a close prison, or in the stocks, &c.' According to others; 'let us mix poison with his meat; or starve him; or beat him,' (baculos gustet). They, however, all bear to this one point; let us, some way or other, put an end to the prophet and his prophecy: "let us," to use his own words, "cut him off from the land of the living, that his name may be no more remembered." In this figurative manner the prophet expressed himself, when he treated of the schemes laid for his destruction by the men of Anathoth, who were offended at his prophesying such sharp things against Judah.

Such is the clear and literal interpretation adopted by the Church of England, and which is so well expressed by her translators, viz. "Let us destroy the tree with the fruit thereof." Very different is the exposition borrowed by Ward, according to which he tortures the sense of scripture, solely that he may accommodate it to his particular purpose. Where Jerome expounds, "let us put the cross upon his bread," Ward considers it to mean "upon his very natural body that hung on the cross." Jerome's interpretation has been already stated to be forced and unnatural; nor, indeed, is Ward's application of it less so; as, evidently, the cross was not put upon Christ, but Christ was put upon the cross. It is still a wilder conjecture to apply it to the sacrament, which Papists call bread; and yet, according to the Popish notion, is *not* bread!

It is rather questionable, whether Jerome consulted the Hebrew text or not, as he does not point out, in his usual way, in what respect it and the Septuagint Greek differ.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Genesis xiv. 18.	Και Μελχισεδεκ βασιλευς Σαλημ εξηνεγκεν (ἡ' צוּק) ἄρτους και οἶνον ἡνδε (ἡ' צוּק) ἱερευς &c.	At vero Melchisedech rex Salem, proferens panem vinum, erat enim Sacerdos &c. PAGN. reads, 'pro tulit, &c.' and again, 'et ipse erat.'	But Melchisedech, the king of Salem, bringing forth bread and wine, 'for' he was the priest &c.	A. M. for ה' צוּק gives <i>eduxit</i>	'brought forth,' &c. 'and,' &c.	And Melchisedek, king of Salem, 'brought forth' bread and wine; 'and' he was priest of the most high God. (12)

\* That followed by the Protestant Translators seems to be this: "*dejiciamus arborem cum fructu suo.* Phrasis 22, &c. de dejectione et extirpatione arborum, Deut. xx. 19. accipitur." Pol. Annot. in loc.



12. ΕΞΗΓΗΣΑΚΕ ΤΟΝ ΑΓΙΤΟΝ, &c. \* Ward observes, “ if Protestants should grant Melchisedek’s typical sacrifice of bread and wine, then would follow also a sacrifice of the New Testament.” Protestants will not, nor indeed should Papists, contravene the opinion of some of the most eminent of the Fathers, who, in treating of Melchisedek’s oblation of bread and wine, spoke of it as a sacrifice of thanksgiving only. It carries an absurdity on the face of it, to say, that the Popish sacrifice, which is *neither* bread nor wine, resembles that of Melchisedek, which consisted of both.

The Hebrew verb *והוצאתי*, which occurs in the book of † Judges, and which is but a different inflexion of that under consideration, evidently does not import sacrifice; although there Gideon bade the angel tarry, until he brought him a gift, or oblation, from his house. Pagninus renders it *et educam*, and this version is confirmed by Montanus. ‡ Bonfrerius, one of Pole’s sacred critics, thus interprets the act: “ hoc tantum animo fuit Gideon, ut hospiti cibum apponeret.” Bishop Patrick subscribes to this opinion. It is likewise rendered, by the same Greek word, (viz. ἐξήγαγε) in the lxx. as the other. So that if it were exclusively confined to this signification, that, whatever is *brought forth* is a sacrifice; there would be more sacrifices than ever God ordained. Now as to *והוצאתי* in the present text, Montanus translates it, *educit*, which seems to be its exact meaning. § Ambrose, whom Pagninus follows, uses the word *protulit*. || Augustin, ¶ Cyprian, and the vulgar Latin, read *proferens*. \*\* Josephus says, in his remarks on the passage, “ ministravit exercitui xenia.” And, lastly, †† Jerome, not offering any opinion of his own, merely states the judgment of others; “ Melchisedek victori Abraham obviam processerit, et in refectionem, tam ipsius, quam pugnatorum ipsius, panes vinumque *protulerit*.” Hence we may conclude, that Melchisedek’s *bringing forth* bread and wine to Abraham, was purely an act of hospitality, and involved no one consideration, as Popish expositors would fain have it, of the sacerdotal office. If it did, it is natural to suppose, that a word, somehow expressive of the sacrifice, would have been adopted by Moses, instead of one, which bears no relation to it whatever. But were the above-mentioned interpreters, and all others, to expound the bringing forth bread and wine, as pertaining to the priesthood; to them, the individual authority of St. Paul may be opposed. In his epistle to the †† Romans, and particularly in that to the §§ Hebrews, he fully demonstrates in what ¶¶ sense Christ is to be considered as “ a priest for ever after the order of Melchisedek;” that he is not so by offering himself *for ever* in behalf of his people, but by interceding for them always. But, beside that St. Paul is sufficiently explanatory in the passages alluded to, as to the nature of the priesthood; it cannot be thought of for a moment, that he, under the immediate impulse of the divine spirit, would omit to mention so striking a circumstance as a sacrifice of bread and wine, particularly when he was relating the resemblances, which he discovered Melchisedek bore to Christ.

Ward closes this article with a censure on the Protestant Translators, for having rendered the

\* Errata, page 41.

† c. 6. v. 18.

‡ Vid. Poli Synopsin in loc.

§ De myster. initiand.

|| De tit. xxxiii. Psal.

¶ Ep. ad Cæcil.

\*\* Vid. Scholas. Histor. c. 64.

†† Ep. ad Evagr.

‡‡ C. 8. v. 34.

§§ C. 7. and c. 10. v. 12, 13, 14.

¶¶ Vid. Macknight in loc.

Hebrew particle (ו) *and*, “in this place, when in other places they translate it, (*enim*) for.” It is not possible to conceive a weaker or more absurd observation than this. *Vau* certainly is sometimes used as a causal, (viz. for, because,) and sometimes as a copulative conjunction, but never has any force of itself to create either signification, since it must be expounded according to the sense of the passage where it occurs. A. Montanus, whose authority should not be rejected by the Popish clergy, here too, follows the reading of Pagninus. scil, *et*. In the epistles already referred to, Cyprian reads thus, “fuit *autem* sacerdos :” and Jerome, erat *autem* sacerdos, &c. “*and he was the priest.*” Notwithstanding this agreement, their exposition, in particular, is quoted by Ward.

Insulated references to the voluminous works of the Fathers are well calculated to mislead, and when the nature of these, and others still more specious, which may be frequently met with in the Errata, is considered, it will argue no want of charity to say, that they have been made with that intention. The effect, however, will be the same, whether the case be so, or not; as not one, in one hundred, of the Popish Clergy, into whose hands Ward’s book has fallen, will either consult the originals themselves, or question the accuracy of his selections.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza’s Latin Text	Bps. Bible, 1568.	K. James’s Bible 1611
Proverbs ix. 5.	και πινετε οινον ου εκερασα υμιν. Heb. מסכת	. . . et bibite, vinum quod miscuivobis PAGN. gives only, ‘ mis- cui.’	and drink the wine which I have mingled for you.	A. M. ‘ bibite <i>in vino</i> , miscui’	and drink the wine which I have *‘ drawn.’	and drink of the wine which I have ‘ mingled.’ (13)
Proverbs ix. 2.	Εσφαξε τα ζωα της θυμα- τα, εκερασεν εις κρατηρα του ζωα της οινον, &c. Heb. מסכת	Immolavit victimas suas, mis- cuit vinum. PAGN. victi- mam suam.	. . . She hath immolated her hosts, she hath mingled her wine.		. . . She hath *‘ drawn’ her wine.	She hath killed her beasts; she hath ‘ mingled’ her wine; &c. (14)

Marked thus \* were altered to their present reading A. D. 1611.

13. 14. מסכת. כקעראא. On the texts corresponding with these numbers, † Ward observes; that “Protestants counting the mingling of water and wine in the chalice an idle ceremony, frame their translation accordingly.” This is a most gross misrepresentation, even as it regards the first translators of the Protestant Bible, who never understood these texts as any way prophetic of the Lord’s Supper; but more particularly as it relates to those of 1611, whose translation is nearly the same with the Popish one. Water, it is not denied, was used in the primitive church, in the celebration of the Eucharist; but such a custom is not warranted by scripture, indeed, it is not even hinted at there, while express mention is made of † “the fruit of the vine.”

‡ Errata, page 43.

† Mat. c. xxvi. v. 29. Mark, c. xiv. v. 25. and Luke, c. xxii. v. 18.



Cyprian condemned the practice as unscriptural, and sharply reproved those heretics in his time, who styled themselves *Aquarii*, because they admitted the use of water in the administration of this sacrament. His words are: \* “if it be not lawful to loose any one of the least commandments of Christ, how much more is it unlawful to break so great and so weighty a one, which so very nearly relates to the sacrament of our Lord’s passion, and of our redemption; or by any human institution to change it into that which is quite different from the divine institution.” † Jerome says, “in the type of his blood, he offered not water but *wine*.” Yet what they and all others have advanced on the subject, is of little worth, compared with the authority of the Holy Scriptures. According to these, the words in the text are nowise typical, as Ward contends, “of our Lord’s sacrifice of the immolated host of bread and wine:” but more plainly intimate the many blessings wisdom prepared for men, if they would but make a right use of them.

Wisdom mingled her wine, &c. preparatory to the banquet, and in alluring men to partake of it, she would, as has been most pertinently ‡ observed, have rather added what would have made it delicious, such as spices or honey, &c. than water, which would but weaken it and make it both tasteless and unpalatable. But, besides, the same Hebrew word § למסך is used by || Isaiah, in a way that determines its sense here. The prophet is denouncing woe against drunkards, “and men of strength to mingle (*sechar*) strong drink:” so that the mixture could not have been with water, but some ingredient that would make it still more intoxicating.

As to the first clause of the verse, where wisdom is spoken of as having “killed her beasts;” it would be desirable to know, to what part of the sacrament Papists would make such a procedure applicable. Ward has thought proper, and, no doubt, on very sufficient grounds, to pass it by without making any particular observation.

It is well worthy of remark, that the words *for you*, which are extremely significant, occur in the ¶ Rhemish translation, although there is no corresponding word in the Hebrew to warrant their adoption. Thus would the Rhemists have unwittingly furnished an additional argument against the exclusion of the laity’s communicating in both kinds; if their interpretation of the passage could be admitted.

To conclude, then: The clearest exposition that can be given is this;—that Solomon had a general view of some great blessing that should befall mankind, in the person of the Messiah, but not a distinct revelation of any changes, or corruptions, that were to arise in the Christian Church.

\* Ep. 63. ad Cœcil.

† In typo sanguinis sui, non obtulit aquam, sed *vinum*. Advers. Jov. Tom. 4. p. 198.

‡ Vid. Pol, Annot. in loc. and Bishop Patrick on the O. T.

§ According to Parkhurst, מסך implies “wine mixed with the *lees*, turbid and highly intoxicating.”

¶ C. 5. v. 22.

¶ See column Rhemish Translation.



Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
1 Cor. xi. 27.	ὅσπερ ὁ ἀνεσθίων τον ἄρτον τῆτον. Ἡ πινὼν τὸ ποτή- ριον τῆ Κυρίου ἀναξίως, ἐνοχὸς ἐστί τῷ σώματι καὶ αἵματι τῆ Κυρίου.	Itaque quicumque manducave- rit panem hunc, <i>vel</i> bi- berit calicem Domini in- digne, &c.	Therefore, whosoever shall eat this bread, <i>or</i> drink the chalice of our Lord un- worthily, &c.	Itaq. quisquis ederit panem hunc, <i>aut</i> bibe- rit hoc pocu- lum Domini in- digne, reus te- nebitur corpo- ris et sanguinis Domini.	Wherefore, whosoever shall eat this bread, <i>and</i> drink this cup, &c.	Wherefore, who- soever shall eat this bread, ' <i>and</i> ' drink this cup of the Lord, unwor- thily, shall be guilty of the body and blood of the Lord. (15)

15. *ἡ πινὼν*. This is another of the texts, as translated in the common English Testament, that Doctor Milner, not less than Ward, looks on as a corruption. \* "Though small to the eye, it is," observes the former, "great as to the sense, inasmuch as it spoils a scriptural argument in favour of the Catholic doctrine, concerning the body and blood of Christ being both received under either kind." Undoubtedly. This alleged corruption of *ἢ* being translated *and*, does invalidate every argument that can be adduced in support of the practice of denying the cup to the laity. But, if it be allowed, that scripture is the best interpreter of scripture, the allegation is false. And here, for the purpose of proving it to be so, it may not be irrelevant to apply Tertullian's † rule of determining the sense of the passages, which are few, by that of the many.

That *ἢ*, then, is properly rendered by *and*, will appear on referring to the parallel texts of ‡ Luke and § Matthew; for what is *ἢ* in the former, is *καὶ* in the latter: so that as two distinct questions are put, the use of *ἢ* in a disjunctive sense is forbidden; which double use of *ἢ* is surely not more unaccountable than that of the || particle *vau* in the Hebrew language. In addition to this, it should be observed that, in the next verse but one, it is ¶ *ἐσθίων καὶ πινων*, which determines the sense of *ἢ* not to be disjunctive. The \*\* copulative in the verse, which immediately precedes, as well as that, †† which immediately follows, has the same force.

But, admitting the use of the disjunctive particle 'or,' still it would not answer Doctor Milner's end, as the neglect of either the one or the other of the two things proposed, would not hence follow. For instance, the communicant is told, that punishment will be the consequence of an unworthy reception of either the bread or the wine; if he offend in the one particular, the use of 'or' does not most remotely imply that the other may be entirely dispensed with: it rather demonstrates that both elements are to be held in equal reverence. Rosenmüller's comment on the passage is as satisfactory as it is concise: "As to the particle *ἢ*," he says, "it is without reason that the Papists rely upon it, as shewing that both species are not absolutely necessary.

\* Inquiry, page 346.

† "Oportet secundum plura intelligi pauciora."

‡ C. xx. v. 2.

§ C. xxi. v. 23.

|| See remarks on number 12.

¶ 1 Cor. c. xi. v. 29.

\*\* *ὅσακις γὰρ αὐτὸ ἐσθίετε τὸν ἄρτον τῆτον, καὶ τὸ ποτήριον τῆτον πίνετε.*†† *ὅπως ἐκ τῆς αὐτῆς ἐσθίετε, καὶ ἐκ τῆς ποτήριου πίνετε.*

For, first, there is a variety of reading (as some read *καί*); and, also, it is common with the Greek translators of the Old Testament to put *καί* for *η*, as in \*Genesis. Besides this, any one of the Corinthians might take the *cup* unworthily, as by drinking to intoxication, although in *eating* no indecency had been committed." After this view of the subject, will Doctor Milner be bold enough to affirm, that he can derive any argument from scripture to uphold what he calls a "catholic doctrine," but what is, in reality, only an emanation from the doctrine of transubstantiation?

What the usage of the church has been, in this particular, during the first twelve centuries, can be incontestably proved from the earliest writers. Cyprian, in his epistle to Cæcilius, which has been already spoken of, is decidedly against the Popish distinction; and †Chrysostom is not less so, where he expressly says, that there is no distinction between the priest and the laity, "as in the participation of the divine mysteries; for we are *all* admitted to them *alike*." And, immediately after, ‡"But to *all* one body is tendered, to *all* one cup:" which, he says, was not the case under the old law, where the people were denied a participation of that of which the priest partook.

There is even an admission on record, made A. D. 1414, by the Council of Constance, by which the Popish innovation was first established, "that Christ instituted this sacrament in both kinds, and that the primitive Christians received in both kinds:" and this admission was subsequently repeated by the §Council of Trent. But, besides, the express injunction of Christ, as related by ||St. Matthew, after He gave the cup to the Apostles, was, "drink ye *all* of it;" and ¶St. Mark says, "they *all* drank of it," when he presented the cup. *All*, laity as well as clergy, are desired to drink the cup \*\*"for the remission of sins."

Ward lays great stress on that text of ††St. Luke, where Christ is only related to have broken bread before his ascension. But, if no mention be made of the wine, it arises from the concise way in which St. Luke expresses himself; for as the terms *bread* and *wine* are in a manner correlative, the mention of one sufficed. However this be, neither the text in question, nor those others pointed out by him, in the ‡‡Acts, authorises the practice of the Popish Church.

The diversity of reading to be met with in the oldest Greek copies, of which Rosenmüller speaks, is a well attested fact, and a further corroboration of the Protestant translation of *η* being correct. §§Griesbach, who has, with most astonishing pains, collated all the various Greek MSS. which are extant, presents his reader with as many as thirteen, exclusive of the Alexandrine and Claromontane, which have *καί*. Add to this, that in the versions of the Syriac, Arabic, and Æthiopic MSS. the reading is the same; and that the learned |||Wolff enumerates no fewer than thirty of the oldest copies, even of the Vulgate, from 1462 to 1569, in which "*η*" was translated "*et*."

\* C. iii. v. 22. Symmachus habet *καλον η ποιησον*, alii *καί ποιησον*. Rosenmüller, vol. iv. p. 151.

† οιοι, ὅταν ἀπολαυσιν διὰ τῶν φρικτῶν μυστηρίων. Ὅμοιως γὰρ ΠΑΝΤΕΣ ἀξιοῦμεθα τῶν αὐτῶν. Tom x. p. 560.

‡ ἀλλὰ ΠΑΣΙΝ ἐν σῶμα περικείται, καὶ πόλῃσι ἐν. Chrys. Ibid. § Paol. Hist. lib. iii. p. 485.

|| C. xxvi. v. 27.

¶ C. xiv. v. 23.

\*\* Mat. c. xxvi. v. 28.

†† C. xxiv. v. 30.

‡‡ C. ii. v. 42. and c. 20. v. 7.

§§ Nov. Test. Græc. vol. ii. p. 265.

||| "Curæ Philol." Vol. iii. p. 492.



It now only remains to notice a very futile objection of Ward. His words are, "For whole Christ is really present, under either kind, as Protestants themselves have confessed." He then introduces Luther, on the authority of Hospinian (a Protestant writer too), as subscribing to the opinion,—“that it is not needful to give both kinds.” To say nothing of this opinion, which was retracted by the Lutheran church, inasmuch as the cup was restored by it to the laity, it argues great folly to arraign the Protestants of the present day of the errors into which their ancestors fell before the articles of their religion obtained a settled and determinate shape. On this principle, it might as well be said, that because Calvin caused Servetus to be burned; or that because Cranmer, the chief promoter of the Reformation in England, brought an Anabaptist to the stake; their followers, the present race of Protestants, should consequently persecute those who differ from them in religious principles.

### SECTION III.—THE BLESSED SACRAMENT AND THE ALTAR.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
1 Cor. ix. 13.	οἱ τῇ θυσιασθη- ριᾷ προσεδρεύον- τες, τῇ θυσιασθη- ριᾷ συμμερίζον- ται.	et qui altari deserviunt cum altari participant.	and they that serve the 'al- tar' participate with the 'al- tar.'	et qui <i>altari</i> as- sident cum <i>al- tari</i> participant MONTANUS translates 'as- sidentes' com- participant.	and they which wait at the * <i>temple</i> are par- takers with the 'altar.'	and they which wait at the 'al- tar' are partakers with the 'altar.' (16)
1 Cor. x. 18.	θυσιασθηριῶ.	altaris	of the altar	altaris.	*of the ' <i>temple</i> '	of the 'altar.' (17)

Marked thus \* were altered to their present reading A. D. 1611.

16. 17. οἱ ταῖς ἱερα ἐργαζόμενοι, &c. These words, which occur in the first clause of the verse, contain an allusion to the Levites, who performed sacred offices; and προσεδρεύοντες, which is found in the last clause, denotes the continual attendance at the altar, and clearly designates the service, of the priest. In the next verse, the Apostle completes the simile, by observing, "that they which preach the gospel, should live of the gospel." Where, then, are the grounds the Romanists go on for setting up an altar; and without an altar will they talk of sacrifice?

"But," remarks †Ward, "because Protestants will have only a communion of bread and wine, or a supper and no sacrifice; therefore they call it *table* only, and abhor the word altar, as papistical." A more infamous calumny has not been uttered against the Church of England,



which believes, as is laid down by the Apostles, that the sacrament of the Lord's Supper is the COMMUNION OF THE BODY AND BLOOD OF CHRIST. And as to the word altar, wherever it occurs in scripture, it signifies the altars of the Jews or the Gentiles, and *never* the communion table. Sometimes, in the Old Testament, the altar is called a table; but the table is *no where* called an altar in the New Testament; as will appear on a comparison of the epistle to the Hebrews with that to the Corinthians. So that, although the \*Prophet called the Lord's altar, his table; and although some of the Fathers occasionally denominated the table an altar; it is not sufficient reason for calling it either indifferently, under the new dispensation, or for violating a distinction so strictly observed by St. Paul. It is certain, that, in his epistle to the †Hebrews, he does not mean by the use of the word *θυσιασθῆναι* (which he applies in a figurative sense, putting the altar for the sacrifice) a carnal sacrifice, since he afterwards explains the nature of it to be that of "praise."

Book Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Dan. xiv. 12. 17. 20.	τραπεζαν	mensam	table		Apochryphal	Apocryphal. (18)

18. The texts belonging to this number are Apocryphal.

#### SECTION IV.—PRIESTS, PRIESTHOOD, AND HOLY ORDERS.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Acts xv. 2.	Πρεσβυτερος	Presbyteros	priests	Presbyteros.	'Elders'	'Elders.' (19)
Tit. i. 5.	και καταστησας κατα πολιν πρεσβυτερος.	et constituas per civitates Presbyteros.	and should ordain 'priests' by cities.	et constituas oppidatim (A. M. per civita- tem) presbyte- ros.	'Elders'	and ordain 'Elders' in every city. (20)

19. 20. †Πρεσβυτερος. Ward says; "Our pretended Reformers never so much as once name priest, unless when mention is made of the priests of the Jews, or the priests of the Gentiles." Protestants do not object to the word 'priest' in respect of its etymology, as appears from the repeated mention of it in their Book of Common Prayer, in those parts, where the minister is said to discharge the priestly offices, of (*declaratory*) absolution, of consecration, &c. but in respect of its use and general signification. So that, if their translators call the sacrificers of the Old Testament, and also of the Gentiles, priests, according to the common acceptance of

\* Malachi, c. i. v. 7.

† C. xiii. v. 10.

‡ Senior—qui ecclesiæ præest. Scap. Lex.

the term, it is in conformity to the language of scripture, which calls them by one name \*ἐπὶ, scil. \*ἐπίσκοποι: so, also, because the ministers of the New Testament, while they receive different appellations, are never denominated ἱερεῖς, or priests; they very properly adhered to the same rule, by naming them Elders.

“But,” continues Ward, “Protestants leave the ecclesiastical use of the word πρεσβύτερος for the original signification.” Considering the tone in which this observation is made, it amounts, at least, to an indirect admission that ‘priest’ is not the literal translation of the Greek word. The legitimate meaning of the term is ELDER or ELDERMAN, a name, in the first age of the Church, given to bishops, as appears from the †Acts; where the persons, called elders, in one place, are, in another place, called bishops. The same may be observed in St. Paul’s ‡Epistle to Titus. And §Ignatius styles the Apostles, the ‘Presbytery’ of the Church. If, therefore, a change in the government of the church, which existing circumstances required, took place after the Apostolic age, whereby those designated by the title πρεσβύτεροι became subordinate to those styled ἐπισκοποι; that gives no colour whatever for rendering the former term ‘priests,’ on the ground of a supposed similarity between the governing orders of the Jewish and Christian Churches.

Again; on referring to the Vulgate, it will be there found, that in the same ||verse the reading is *seniores*, and *consenior*. These terms are rendered, in some editions of the Rhemish New Testament, ‘seniors,’ and ‘fellow-senior;’ and, in others, ‘ancients,’ and ‘ancient.’ In a succeeding number, other instances of a similar kind will be pointed out. ¶Chrysostom, too, whose authority should lead to a decision on the subject, pronounces directly against the popish signification of the term πρεσβύτερος. His words are extremely apposite, and well entitled to the reader’s attention: ΟΥ ΤΟΝ ΊΕΡΕΑ, ἀλλὰ τὸν γεγενηκότα. He says, that the term signifies, “*not a priest, but a grave, ancient man.*” Others of the Fathers express themselves to the same effect. And \*\*Beza affirms they were called, “*Presbyteri vel SENIORES, tum propter ætatem, tum propter judicium, quod de ipsis facit ecclesia.*”

As the popish doctors contend that πρεσβύτερος implies ‘priest,’ ††πρεσβύτερα must consequently imply ‘priestess:’ and if so, it would be desirable to know how they account for her non-attendance at the popish altar.

‡‡Ward says that the English divines, and among them Cranmer himself, affirmed, that “election, without consecration, was sufficient to make a Priest or a Bishop.” This impudent assertion he grounds on the early version of χειροτονησαντες, “ordained by *election*,” and because Whitaker, Sutcliffe, &c. who were not strictly writers in defence of the Church of England, held such language. But a brief statement of the real principles on which ordination in the English Church is founded, will best disprove such a charge. “Parliament,” says Archbishop Bramhall, “has no operative power to make those priests who want the essentials of priesthood, but a receptive power to receive such for true Priests, who are ordained *according to the institution of Christ.*”

\* Tayl. Concord. Heb. et Trommii Concord. Græc.

† C. xx. v. 17. 28.

‡ C. i. v. 5. 7.

§ When on his way to martyrdom, he informs the Philadelphians, that he betook himself to the Apostles, as to the *Presbytery* of the church, προσφυγων τοις Αποστολοις, ὡς πρεσβυτερις Εκκλησιας. Ignat. Epist. ad Philadelph. sect. 3.

|| 1 Epis. Gen. PET. c. v. v. i.

¶ De Sacerdotio.

\*\* Vid. Bez. Annot.

†† 1 Tim. c. v. v. 2.

‡‡ Errata, page 47.

Book, Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
1 Tim. v. 17.	πρεσβυτεροι	Presbyteri	Priests	Presbyteri.	'Elders.'	'Elders.' (21)
1 Tim. v. 19.	κατα Πρεσβυ- τερων	adversus Presbyterum	against a 'Priest.'	adversus Presbyterum.	against an 'Elder.'	against an 'El- der.' (22)
Jam. v. 14.	πρεσβυτερος της εκκλησιας	inducat Presbyteros ecclesiæ.	let him bring in the 'Priests' of the Church.	advocato 'pres- byteros' eccle- siæ. A. M. <i>ad- vocet</i> , &c.	let him bring in the 'Elders' of the Church.	let him call for the 'Elders' of the Church. (23)
Acts xiv. 23.	χειροτονησαντες Πρεσβυτερους	Presbyteros.	Priests	Presbyteros	'Elders'	when they had ordained them 'Elders.' (24)

21. 22. 23. 24. See the preceding number.

Book, Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
1 Tim. iv. 14.	Μη αμελει τει- ν σοι χαρισμα- τος, &c. &c. 'Πρεσβυτερειν'	noli negli- gere 'gra- tiam' quæ in te est, &c. - - - - Presbyterii.	neglect not the 'grace' that is in thee, &c. - - - - Priesthood.	ne negligito 'donum' quod in te est, &c. - - - Presby- terii. A. M. ne neglige illud in te <i>donum</i> .	'gift' 'Eldership'	Neglect not the 'gift' that is in thee, &c. - - - - of the Presby- tery. (25)

25. \*Πρεσβυτερις. †Ward says, "if they (the Protestant Translators) meant no worse than the old Latin translator did, they would be as indifferent as he, to have said sometimes priest and priesthood, when he has the words 'presbyteros' and 'presbyterium,' as we are, saying seniors and ancients, when we find it so in Latin; being well assured, that by sundry words he meant but one thing, as in Greek it is but one." Jerome translates ‡πρεσβυτεριος, which occurs but

\* Cœtus presbyterorum Scap. Lex.

† Errata, page 47.

‡ Vid. Erasm. Schmid. Concord. Græc. in loc.



in three places,—in the first †*seniores*; in the second, §*maiores natu*; and in the third, ||*presbyterium*. Again, as to *πρεσβυτερος*, he renders it ¶*senior*, or *major natu*, much oftener than *presbyter*, where the ministers of the gospel are spoken of. Evidently, then, it must follow, that he is no less liable to the charge of evil intention, corruption, or novelty, than the Protestant translators; since both equally derived their versions from the same source. And it is equally evident, “that as he meant but one thing, since in Greek it is but one,” it must be in the signification of that term he uses ofteneſt; viz. ‘senior,’ or ELDER; and, therefore, it follows, that he understood ‘presbyter’ to be synonymous with ‘senior,’ ‘major natu,’ &c. which the Protestant Translators have rendered ‘ELDER;’ and not with *sacerdos*, PRIEST, i. e. *sacrificer*, according to the Rhemish Version.

Well, then, were they justified in being scrupulous about the adoption of the terms ‘priest,’ ‘priesthood,’ &c. on the misapplication of which the Popish Church partly grounds the sacrifice of the mass, a sacrificing priesthood, &c. and in preserving as perfect a distinction between the *priesthood* of the law and the *ministry* of the gospel as †*ιερευς* and *πρεσβυτερος* point out. As, then, presbyter and priest are not of the same import, it is preposterous in Ward to affirm, that *presbyter*, *sacrificium*, *altare* (elder, sacrifice, altar), are consequents inseparable from, and dependent on, each other; or, that *presbyter* bears more relation to ‘sacrifice,’ &c. than senior, major natu, &c.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text.	Bps. Bible, 1568.	K. James's Bible 1611
2 Tim. i. 6.	αναζωπυρειν το χαρισμα.	ut resuscites 'gratiam'	hat thou re- suscitate the 'grace.'	ut exsuscites 'donum.' A. M. 'donum.'	'gift'	that thou stir up the 'gift' (26)

26. †† *χαρισμα*. The Protestant translators are charged by §§ Ward with adopting the word ‘gift’ instead of ‘grace,’ “for fear of making it clash with the xxvth of their xxxix. articles.” Here is an accusation brought forward in direct opposition to fact; since Tindal and Coverdale, who made the first English versions of the bible which were printed, were no way concerned in framing the ||| xxxix. articles. These were not drawn up for several years after, and were generally supposed to be the production of Cranmer and Ridley. The former, therefore, could not be said

† Luke, c. xxii. v. 66.    § Acts, c. xxii. v. v.    || 1 Tim. c. iv. v. 14.    ¶ See Mat. c. xv. v. 2. --- Ac's, c. xv. v. 4 et passim.

†† Sacerdos is translated in the French Bibles *Sacrificateur*; and Presbyter, where it signifies a minister of the word and sacraments, *Pretre*. It is also a most remarkable circumstance, that in the IRISH VERSION of the New Testament made from the Vulgate, and by a Romanist too, six of the seven texts adduced by Ward, and among them even that of James v. 14. on which the Popish Church founds extreme unction, are rendered by *Sinnsear*, *Sinnscarnibh*, and *Sheanora*, words expressive of ELDER, PRESBYTERY, &c.; while the text in Titus i. 5, and only that, is rendered by *Sagairt*, (*Sacerdos*) which properly implies *Priest*, in the Popish signification of that term!! See FOCALSIR GASIDHILGE-SAX-BHEARLA, in loc.

†† Quod quis gratificando donavit, donum. Scap.

§§ Errata, page 47.

||. See Bennet's Essay on the thirty-nine Articles.

to have shaped their translation according to a particular form of faith, which was not in existence at the time; or to be actuated by any other motive than that of conveying the Apostle's meaning in the plainest, yet most expressive language. And if the revisers of the bible, in 1611, confirmed 'gift,' as the fittest reading, it did not arise "for fear" (as Ward expresses it) of causing any discordance between their version and the articles, but because it was warranted by the original Greek. Indeed, there is a palpable absurdity in saying that a translation of any word in scripture has been made to suit the articles, which can themselves be only interpreted by scripture.

Now, as to the word *χαρισμα*, it is no where taken in scripture, but as a 'free gift' of God, or a 'gift of his grace.' And, although extraordinary gifts were imparted by the hands of an Apostle, at the first planting of the church, yet, as they ceased with the necessity which called them forth, it naturally follows, that 'grace' should not always accompany that ceremony. This, experience testifies; as, if the candidate for holy orders possess not gifts competent to the discharge of his office, he will not exhibit any increase of grace, or gracious gifts, although he may have authority committed to him. For this reason, therefore, the Church of England does not esteem holy orders a sacrament; inasmuch as it is defective in the essential properties of one. In this opinion she is borne out not only by the language of scripture itself, but by the concurrent testimony of some of the most eminent among the Fathers, during the first five centuries, who make mention of only two sacraments; viz. Baptism and the Lord's Supper. It is quite a modern doctrine, and owes its origin to Peter Lombard, so celebrated for his "Book of Sentences," who first enumerated, in the twelfth century, seven sacraments: nor was the sense of the Romish Church respecting it decided before the sixteenth century, when it was formally declared by the Council of Trent.

Moreover, on a comparison of Romans c. xii. v. 6, in which *χαρισματα* occurs, with the texts belonging to numbers 25 and 26, the propriety of rendering that term 'gifts' will be strikingly apparent. For the Latin of the Syriac version of the former text is *donum*; and in the Sixtine-Clementine edition of the Vulgate itself, it is *donationes*. This word was selected by Jerome, probably, to avoid tautology, as well as the absurdity which would arise from the following run of the sentence: 'habentes autem *gratias*, secundum *gratiam*.' The Rhemists, perceiving their leader to have thus confounded terms which are in themselves of different significations, ventured to depart from his version, and consequently from their own rule, by rendering the word *donationes* 'gifts;' but which more strictly implies the 'act of giving away.' Jerome's translation, too, of *χαρισθῆναι*, viz. \**donatum est*, proves he did not consider the verb *χαρίζομαι* in that particular passage, more than in †St. Luke's Gospel and the ‡Acts, to imply the grace of God. Why, then, it may be asked, did the Rhemists translate that verb, 'it is given;' and thereby suppress the mention of grace altogether?

\* Phil. c. i. v. 29.

† C. vii. v. 21. 42, 43. Vulg. *donavit*.

‡ C. iii. v. 14. et passim.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
1 Tim. iii. 8.	Διακονους ὡσαν- τως σεμνους.	'Diaconos' similiter pu- dicos.	'Deacons' in like manner chaste.	Diaconos itidem venera- biles.	*'Ministers,' in a marginal note 'Deacons.'	likewise must the 'Deacons' be grave. (27)

Marked thus \* altered to the present reading A. D. 1611.

27. ΔΙΑΚΟΝΕΣ. § Ward says, "The word they translate for minister is διακονες, *diaconus*; the very same that, a little after, they translate deacon." This makes it appear, that the insertion of the ||text taken from the first epistle to Timothy among the Errata, was not, as Doctor Ryan was led to suppose, because Ward either desired to increase his catalogue of errors, or that he looked upon it as one; but that he wished to ridicule a supposed contrivance, or (to use his own elegant phrase) "a poor shift," of the Protestant Translators in attempting to make "three orders, Bishops, Ministers, and Deacons, out of two;" viz. Επισκοποι and Διακονοι. This is but Gregory Martin *redivivus*, he having set up the same wretched cavil a century before Ward's time. The first translators, unquestionably with no such design as that imputed to them, rendered the Greek word of the ¶text in question 'ministers,' because they conceived it was taken in the general sense. Their successors, however, altered it to 'deacons' in 1611, from which period to the present it has continued to be so read.

Ward next proceeds to object to 'grave,' as fit English for \*\*σεμνους, which he says they prefer to 'chaste;' "on purpose to make room for their ministers' wives." 'Grave' is a word peculiarly proper as a translation for the Greek, since it includes the ideas of dignity, stayedness, &c. in the clerical character. But, admitting the word 'chaste' to be still more proper, it would not make for the popish doctrine of the celibacy of the clergy; as St. Paul expressly states, and in the same chapter too, the qualities required, as well in the characters of the *wives* themselves as in the deacons, which he would not have done, were the latter single. Notwithstanding that, in the ††epistle to the Philippians, the Greek word is rendered by the same Latin (viz. pudicus) in the Vulgate, and in the text corresponding with the above number, yet the Rhemists vary their English translation, terming it in the one place 'chaste,' and in the other ††† honest.'

The Latin of the Syriac version is *honestus*; but whether guided by other versions or not, it appears they overlooked Jerome's text, although Ward stiffly maintains the contrary.

§ Errata, p. 47.

|| C. iii. v. 12.

¶ C. iii. v. 8

\*\* Venerabilis, sanctus, gravis, castus. Heder.

†† C. iv. v. 8.

††† Some later editions of the Rhemish Testament read 'modest.'



Book, Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text.	Bps. Bible, 1568.	K. James's Bible 1611
1 Tim. iii. 12.	Διακονησάτωσαν μὲν γυναῖκες ὡς ὁ κύριος.	Diaconi sint unius uxoris viri.	let Deacons be the husband of one wife.	Diaconi sint unius uxoris mariti.	Let the 'Deacons' be, &c.	Let the 'Deacons' be the husbands of one wife. (28)

28. *γυνή*. This term is rendered 'wife' in the \*Rhemish New Testament, and, in the verse immediately preceding, 'woman.' Here there could be no other motive why the Rhemists should prefer the latter term, except to make scripture speak in behalf of the single lives of the Romish Clergy; since, as has been noticed in the preceding number, the Apostle is treating of the necessary qualifications of deaconesses, or deacons' wives, not less than their husbands. Of this Ward seems to be aware, as he passes it by unnoticed, and dwells on a †text where *γυνή* occurs; whose signification, even if ambiguous, which it is not, would not explain away what is so emphatically laid down here by the same authority.

## SECTION V.---AUTHORITY OF PRIESTS.

Book, Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text.	Bps. Bible, 1568.	K. James's Bible 1611
Malachi ii. 7.	Ὅτι χειρὶ ἱερέως φυλάσσεται ἡ γνώσις καὶ νόμος ἐκζητησάτω τὴν συνάγωγην αὐτῆς, ὅτι ἄγγελος, &c. Heb. דָּבָר.	Labia enim sacerdotis custodient scientiam, et legem requirement ex ore ejus: quia 'angelus,' &c.	The Priests' lips 'shall' keep knowledge, and they 'shall' seek the law at his mouth, because he is the 'angel,' &c.		'should' keep . . . 'should' seek . . . . . because he is the 'messenger' &c.	For the priests' lips 'should' keep knowledge, and they 'should' seek the law at his mouth: for he is the 'messenger' of the Lord of hosts. (29)

29.  $\left. \begin{array}{l} \text{custodient.} \\ \text{requirent.} \end{array} \right\} \begin{array}{l} \text{† φυλάσσεται} \\ \text{εκζητησάτω} \end{array} \left\{ \begin{array}{l} \text{In the opening of the \#chapter in which these words occur,} \\ \text{the priests are addressed by God through his prophet. In the fourth verse, he makes mention of} \end{array} \right.$

\* See Column 'Rhemish Version,' and 1 Tim. c. iii. v. 11.

† 1 Cor. c. ix. v. 5. See also No. 30.

‡ Custodient, i. e. *custodire debent*: verba quæ actionem notant de *delito* sæpe intelliguntur. Vid. Ezek. c. xxxiv. v. 2. quæ pascunt, i. e. *pascere debent*. Pol. Synops. in loc.

‡ Malachi, c. ii. v. 1.

the covenant he made with Levi, about keeping the law; and, in the eighth verse, of the violation of that covenant: as he says, “but ye are departed out of the way; ye have caused many to stumble at the law; ye have *corrupted the covenant* of Levi, saith the Lord of Hosts.” As a reproof is here conveyed, the future indicative of the Hebrew verb is best rendered into English by the potential, as the former language has not †that mood. Thus, then, it is clear, that the prophet speaks of the knowledge of the law which the priest *ought* to have, and not that which he always had: as many of the priests, even all sometimes, were ignorant; and the high-priest often an idolater. They who condemned Christ and his gospel were high priests; and the idolatrous Urias was an high priest. So that the words evidently contain a commandment of what the priest’s lips *should* do, rather than an assurance that he *always* did so: for, as he had authority, so he should be ‡capable, to decide in all cases of controversy which fell within the limits of God’s law.

From this passage it is that §Ward infers the *infallible* (his language certainly implies nothing short of infallibility) judgment of the popish priests in matters of religion. His inference is, however, wrong; as St. Peter and his successors, not being differently privileged from Aaron and his successors, might fall, and be deceived. And although Christ prayed that his and their faith should not fail, and even that of all believers; and that they might be sanctified in the truth; yet it would be folly to maintain that they were, therefore, not liable to err, when the very circumstance of prayer itself supposes the possibility of error.

The priest (*ιερευς*) is not called *angelus*, merely because he should imitate the sanctity of an angel; but as he was the legate, or *conveyer* of the divine commands to men, under the old dispensation, the term is better rendered by messenger. This rational explication is however rejected by Ward, and one substituted, which may well lead the unlearned and unthinking in the popish church to look upon their clergy, as something more than human; and to suppose that those, who are styled ‘angels,’ are so in *nature*. When even Bristow, a popish doctor of considerable learning, mistook the angel of the church of Philadelphia for an angel by nature, surely the possibility of the frequent recurrence of such mistakes cannot be doubted, among others less informed.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza’s Latin Text	Bps. Bible, 1568.	K. James’s Bible 1611
Apoc. ii. 1. 8. 12. iii. 1.	τω αγγελω	Angelo	To the Angel	Angelo	*To the ‘messenger.’	Unto the ‘angel.’ (30)

Marked thus \* altered to the present reading A. D. 1611.

30. *Αγγελος*. Ward, as is common with the popish commentators on this passage, absurdly identifies the angel, or bishop, or president of the church, with the church itself; whereas the letters

† Hebræi, quia potentialem modum non habent, coguntur abuti futuro indicativi. — GROTIUS.

‡ Sacerdotum est *callere* legem, et alios illam *docere*. Pol. Synops. in loc.

§ Errata, page 49

to the church are directed to the angel, or bishop, he being, by virtue of his office, the fittest person to communicate their contents to it. The ablest expositors are of opinion, that they are addressed §“ ad angelum immediate, ad ecclesiam mediate;” and one of them particularly observes, that “ per angelos, secundum stylum apocalypticum, omnes eos, qui sub eorum prefectura agunt quovis modo, aut negociantur, representari vel insinuari, nulli dubium esse potest.”

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Mal. iii. 1.	ἐπεμψεν ἄγγελον αὐτοῦ ἡγομαστὴν ἐν ᾧ ἡ ἀγγελία τοῦ κυρίου, &c.	mitto 'an- gelum' meum &c....et 'an- gelus' Testa- menti, &c.... PAGINUS reads 'federis'	I send mine 'angel,' &c.... even the angel of the Testa- ment, &c.		'Messenger,' &c....'Messen- ger' of the co- venant.	I will send my Messenger, &c.... even the Messen- ger of the cove- nant. (31)

31. מַלְאָכִים. † Ἀγγέλους. Ward says, “St. Hierom, St. Gregory, and all the Fathers, conceive a great excellency of this word ANGEL.” As to the name of ‘angel,’ it is of itself no title of dignity; inasmuch as there are angels of the devil and darkness, as well as angels of God and light. So that, as the term is generally understood to signify a spirit, or a pure spiritual nature, and not a bodily creature, the Protestant Translators thought proper to adopt the term messenger in conformity to the Hebrew and Greek, and this without at all lessening the dignity of the persons so addressed, which depends on their being ‘ANGELS’ of God, of the Church, &c.

Isidorus Clarius interprets the passage in question (viz. Mal. iii. 1.) *legatus*. Even the Vulgate reading of the Prophet † Haggai is ‘*nuncius*’ domini, the Lord’s ‘*messenger*’; the same occurs in different † other passages of scripture, where mention is made of God’s messengers; the Hebrew term continuing unvaried throughout.

Can any thing, then, more clearly demonstrate how unfounded Ward’s accusation, in this article, is, than the very circumstance just stated? But it may be answered, that although *angelus* be found in most copies of the Vulgate, and in the Bibles of Montanus, Isidorus Clarius, &c. in one of the texts of Isaiah before referred to, yet that, in the Sixtine-Clementine Bible, a reading (viz. *nuncius*) which warrants the Douay translation (viz. *messenger*) is to be met with. Now, admitting this, what does it, on Ward’s own principle, prove? Why, that any use of the term, as he conceives it to be only applicable “to post-boys and lacqueys,” must derogate from the “dignity and excellency” of the priesthood?

§ Vid. Pol. Synops. in loc.

† Austin says, “a name not of *nature*, but of *office*.” See Leigh’s Crit. Sacr.

‡ C. i. v. 13. *nuncius* occurs twice in this passage, and is rendered *messenger* each time in the Douay Bible.

|| Viz. Isaiah, c. xlii. v. 19. and c. xlii. v. 20.



and as it were, *ex confesso*, is he convicted of the very charge he brings against the Protestant Translators; while his modest comparison between the popish priests of the present day, and the prophets, apostles, &c. of the primitive age, is made to appear in its true light. For, it is to be apprehended, that the resemblance is not striking enough to be perceived by those who are in the habit of judging for themselves, and deciding by the evidence of facts.

It only remains to be noticed, that as in the first clause of the †verse, the allusion is to John the Baptist, the Hebrew word is fitly rendered ‘messenger;’ (which the Greek *αγγελος* itself strictly implies,) as the messenger, or ambassador of a prince, is received as the prince himself; and in the second clause, Christ being pointed out by the same term, is most appropriately represented in his mediatorial capacity as ‘messenger’ of the league, i. e. of the covenant between God and man. In this sense Grotius considered him, when he styled him “*Legatus ille magnus, &c.*”

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Matthew xi. 10.	τον αγγελον μου, &c.	Angelum meum	mine Angel	nuncium meum	my ‘messenger’	my ‘messenger.’ (32)
Luke vii. 27.	Idem.	Id.	Id.	Id.	Id.	Id. (33)

32. 33. See the preceding numbers.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
2 Cor. ii. 10.	εν προσωπω Χριστου	in the person of Christ	in persona Christi	in conspectu Christi A. MONT. in facie.	*in the ‘sight, &c.	in the ‘Person’ of Christ. (34)

Marked thus \* altered to the present reading A. D. 1611.

34. § *Εν προσωπῳ*. At the time Ward enumerated this among his Errata, it was no less acknow-

† Mal. c. iii. ver. 1.

§ On this text the Rhemists presumptuously ground that most unscriptural tenet of the works of supererogation, according to which the Saints have not only deserved eternal happiness, but that their good works so far exceeded what they were bound to perform, that they have it in their power to apply the excess to the benefit of others! Although this subject be included in the discussion on a succeeding article, yet the language of the popish church, in treating it, is too absurd and dogmatical to be passed over in silence.

“Whereupon we inferre most assuredly, that the satisfactorie and penal works of holy Sainctes suffered in this life, be *communical* and applicable to the use of other faithfull men, their fellow-members in our Lord, and to be dispensed according to every man's necessite and deserving, by them whom Christ hath constituted over his familie, and hath made the dispensers of his treasures.” See Rhem. Test. on 2 Cor. c. ii. v. 10.

ledged, than it is now, by Protestants, that bishops, priests, or elders, both *bind* and *loose*, as in the person and power of Christ; so in his name, and by his authority. And as to remission of sins, or absolution, they do not exclude its form, provided that the promises of God in Christ be first declared; while they condemn the popish absolution, which keeps those *who confess* in ignorance as to the terms on which they receive it.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Mat. ii. 6.	καὶ συγκαθίστηται ἡγεμὸν τοῖς ποιμαίνουσιν τοὺς λαοὺς Ἰσραὴλ.	ex te enim exiet dux, qui regat populum meum Israel.	for out of thee shall come forth the captain that shall rule my people Israel.	... ex te enim exibit dux qui pascet populum illum meum Israel.	*that shall feed, &c.	for out of thee shall come a Governor, that shall 'rule' my people Israel. (35)
Micah v. 2.	τὸ ἐν αὐτῇ εἰς ἀρχὴν ἔσται τὸ Ἰσραὴλ.	qui sit dominator, &c.	that shall be the dominator in Israel.	לְהָרֹם מֹשֶׁה A. MONT. renders it, ad existendum dominatorem.	'Governor,' &c.	that is to be 'Ruler' in Israel. (36)

Marked thus \* altered to the present reading A. D. 1611.

35. 36. *ὅστις ποιμαίνει*. The texts corresponding with these numbers were altered to their present reading A. D. 1611. But, taking them as they stand in the first English translations, it is worth while enquiring whether they imply any thing derogatory (as it is insisted on they do not) to Episcopal authority. In the gospel of St. John, Christ manifestly confines the word to 'feeding;' since βόσκει occurs twice, and ποιμαίνει but once. The Vulgate has *pasce*, and the Rhemish New Testament 'feed,' as their respective translations of the Greek, as well of ποιμαίνει as βόσκει, and in the first Epistle General of Peter, ποιμαίνετε, also, obtains a similar translation in both; so that if the Protestant Translators deserve censure, Jerome, not less than the Rhemists, must come in for a share. Moreover, St. Peter could not so well manifest his love of Christ by governing, or ruling, (in the sense attached to these words by Ward) "with a rod of iron," as by carefully feeding his flock. Neither does the signification 'to feed' exclude the other, it rather implies governing. But beside all this, the Protestant translation of the word is "rule" in Revelations; and an expression still stronger, and one

† See St. John, c. xx. v. 23. and Matt. c. xviii. v. 18. "Whose soever sins ye remit, they are remitted unto them, &c." was a general commission.

‡ See column, 'Bible' 1611.

§ C. xxi. v. 15, 16, 17.

|| C. v. v. 2.

¶ C. ii. v. 27. and c. xix. v. 15.

which would tend to increase, rather than diminish, the authority of the Church, is used (*ποιμαίνει* is the Septuagint reading) in the \*Psalms: scil. "thou shalt break them, &c." The reader will perceive from this, how badly Ward is borne out by fact in the charges he makes, and, at the same time, how little scripture countenances that overbearing, tyrannical sway over potentates and nations, which the Church of Rome substituted for that salutary control acknowledged by the Church of England, as essential to the well-being of the Church of Christ.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text.	Bps. Bible, 1568.	K. James's Bible 1611
1 Pet. ii. 13.	ὑποταγῆτε οὐ πᾶσιν ἀνθρώποις ἡκιστὶ διὰ τοῦ Κυρίου ἕτε βα- σιλεῖ, ὡς ὑπερ- ἔχουσιν	Subjecti igitur estote omni huma- næ creaturæ propter Deum, sive regi quasi præcellenti:	Be subject therefore to every human creature, for God, whether it be to the King as excel- ling:	Proinde subjecti estote cuiusvis humanæ 'ordinationi' propter Domi- num: sive regi, ut super- eminenti: A. MONT. 'superhabenti.'	. . . . 'unto all manner of or- dinance of man;' whether it be unto the King as 'having pre-eminence.'	Submit yourselves to 'every ordi- nance of man' for the Lord's sake: whether it be to the King as 'Supreme.' (37)

37. <sup>†</sup> *ἡκιστὶς*. This term denotes *creature*, *creation*, &c. Both Greeks and Romans called the appointment of their magistrates a 'creation' of them. But as the Apostle is here enjoining the Christians of Pontus to obedience to persons in authority, without considering whether their religion was true or false, the natural import of the word must evidently be *rule*, *law*, or *ordinance*. As the word stands in the Rhemish translation, the injunction of the Apostle involves a palpable absurdity; viz. that masters should be subject to their slaves, &c. In the gospel of † St. Mark, the Vulgate translation of the same term is *creatura*, which is there properly rendered '*creature*' by the Rhemists.

§ *ὑπερεχοντι*. || Ward, with his accustomed acrimony, inveighs against the English Translators, as being actuated by the same motive, in their translation of this term, which they entertained when they rendered *ποιμαίνειν*, 'to feed;' viz. that of diminishing ecclesiastical authority, and conferring it on the crown. He then insinuates that, in their subsequent translation, they made a change, for the purpose of withdrawing the spiritual jurisdiction so conferred, from the crown, in the reign of Queen Elizabeth; "because," he says, "perhaps, they thought they could be bolder with a Queen than a King, &c." This is not the case, as she enjoyed and exercised the same authority in ecclesiastical

\* C. ii. v. 9. The Protestant Version, evidently, was made from the Hebrew. Pagninus renders כְּרֹעֶס *conferes eas*, *et confringes*; which A. Montanus confirms. Yet this does not alter the tendency of the above remark.

† Creatio, creatura, ordinatio politica, &c. Scap. Heder. Lex.

‡ C. xvi. v. 15.

§ Superemineo, antecello. Scap.

|| E. rata, page 51.



matters, as her predecessors, Henry the Eighth, and Edward the Sixth; nor was the title of ‘ Supreme Head ’ of the Church granted to those monarchs, except in the same sense in which it was afterwards conferred on her.

It may be observed respecting Ward’s quotation from one of \*Ignatius’s epistles, viz. “ that we must first honour God, then the Bishop, then the King; because in all things, nothing is comparable to God, and in the Church, nothing greater than the Bishop; and among Magistrates, none is like the King,”—that, supposing those writings genuine, the words cited imply nothing of a Bishop’s pre-eminence above a King, but what Protestants acknowledge to be true of every ordinary priest; only, however, in what peculiarly belongs to his office.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza’s Latin Text	Bps. Bible, 1568.	K. James’s Bible 1611
Acts xx. 28.	.... ΤΟ ΠΝΙΜΑ ΤΟ ἅγιον ΕΙΣΤΕ ΕΠΙΣΚΟΠΟΣ, ΠΟΙΜΑΙΝΕΙ ΤΗ ΕΚΚΛΗΣΙΑΝ, &c.	Spiritus Sanctus po- uit Episco- pos, regere ecclesiam, &c.	... The Holy Ghost hath placed you Bishops to rule the Church, &c.	... Spiritus ille Sanctus, con- stituit Episco- pos, ‘ ad pas- cendam ’ eccle- siam, &c. A. MONT. <i>pascere</i> .	... ‘ Over- seers, to feed,’ &c.	... The Holy Ghost hath made you ‘ Overseers, to feed ’ the Church, &c. (38)

38. †ΕΠΙΣΚΟΠΟΣ, †ΠΟΙΜΑΙΝΕΙ, &c. Ward’s objection to the Protestant translation of this phrase is no less frivolous than that he made in the preceding number. Of the two versions, the Rhemish one is clearly the least accurate; as the former Greek word implies an Overseer, and the latter, the office of a Shepherd, supplying his flock with (here metaphorically, *spiritual*,) food. Such is the natural explication of the passage, sanctioned, too, by Erasmus, one of the ablest and most learned men of the sixteenth century, in the following words: “ q. d. ad curandum, more pastorum; nam Episcopi est, non se, sed oves *pascere*.” Ward, however, is totally regardless of this, and, undeviatingly pursuing his object, heaps abuse and calumny on the Protestant translators, “ who,” he says, “ suppress the word *bishop*, and translate it *overseers*; and this they do, because, in King Edward the Sixth and Queen Elizabeth’s time, they had *no episcopal consecration*, but were made only by their letters patent.” He then concludes with telling his readers, that he will proceed no further, as he reserves “ these things for another treatise.” And here it may not be irrelevant to remark, that this other treatise did make its appearance, in which he repeated these identical charges; and that on its republication in Dublin, two or three years ago, it has, for the first time, been most ably answered by ‡Dr.

\* Ep. ad Smyrnenses.

† Inspector. SCAP. St. Paul, when he called the Elders of Christ’s Church ΕΠΙΣΚΟΠΟΙ seems to have alluded to Isaiah lx. 17. (lxx. vers.) ΚΑΙ ΔΩΤΩ ΤΗΣ ΑΣΧΗΤΑΣ ΣΕ ΕΝ ΕΙΡΗΗ, ΚΑΙ ΤΗΣ ΕΠΙΣΚΟΠΟΥΣ ΣΕ (thy OVERSEERS) ΕΝ ΔΙΚΑΙΟΣΥΝΗ.

‡ Pasco. gubern. curo. Steph.

|| Viz. The Controversy of Ordination.

¶ See his pamphlet, entitled, The Clergy of the Church of England truly ordained, &c.

Elrington. He has most satisfactorily proved, that a viler slander, or a grosser falsehood, was not propagated, than the Nag's Head story; and that it has been designedly fabricated to substantiate the first part of the foregoing charge. From the book itself, to which the reader is referred every necessary information may be had; as it would neither suit the design of the present undertaking, nor be doing justice to Doctor Elrington's work to have it more than briefly adverted to.

With respect to letters patent, edicts, or acts of parliament, making, or being thought capable of making, bishops, nothing can be more abhorrent from the principles of the Church of England. Her sentiments on this head, which are clear and explicit, are—that where there is any deficiency in the essentials of consecration or ordination, they (*viz.* letters, &c.) *cannot* make either valid; and, on the other hand, that if they possess those essentials, *nothing* can render them invalid. With this conviction impressed on her mind, Queen Elizabeth neither did, nor affected to do, more than to appoint Bishops to Sees, where they were to discharge episcopal functions. The emperors formerly exercised a like jurisdiction within their dominions, and even sometimes extended it to the appointment of the Popes. Must not the Papists be aware, that it was by means of the civil power, that the spiritual authority of their own church, humble and lowly as it was in the fifth century, gradually waxed strong, until towards the beginning of the seventh, it usurped the power which fostered its encroachments, and settled in a confirmed despotism, which continued both the scourge and the terror of Europe, to the era of the Reformation? Equivocal as the attachment of \*Constantine the Great undoubtedly was, at first, to the Christian religion, and its professors, it was his *edicts* and *laws* in their favour, which not only caused persecution to cease, but which laid the foundation of Christianity becoming the established religion of the Roman empire. Numberless †other instances might be added, if necessary, to shew that the authority possessed by the governing power, in every country which embraced Christianity, has been exercised in its support; any one of which would be sufficient to set aside Ward's objections. It may be added that this interference of the civil power is not exclusively confined to the Christian church; it is what has taken place, wherever even the Pagan and Mahomedan religions have been established.

As to the allegation made by Ward, that the Church of England never pretended to any other than nominal episcopacy for several years after Queen Elizabeth began her reign, much need not be said to point out the gross falsity of it. Burnet, whom in this instance he misrepresents, says nothing more than that the Church of England, with that moderation which marks her character, has drawn up her ‡TWENTY-THIRD ARTICLE, so as to comprehend those Christian Societies who dispense with episcopacy and episcopal ordination as unnecessary, within the number of Christian Churches; while she claims for her own clergy, an uninterrupted succession of the three ancient orders of BISHOPS, PRIESTS, and DEACONS, and a regular ordination to their holy office, from the Apostolic to the present age. Burnet, speaking of the framers of the article, observes, “they left this matter open and at large for such accidents as have happened, and such as might still happen.”

\* See Mosh. Eccl. Hist. vol. i. page 321.

† Clovis in France, Ethelbert in England, &c.

‡ “It is not lawful for any man to take upon him the office of public teaching, or ministering the Sacraments in the congregation before he be lawfully called and sent to execute the same, &c.” ARTICLE XXIII.

## SECTION VI.—THE SINGLE LIVES OF PRIESTS.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
1 Cor. ix. 5.	Μη ουκ εχομεν εξουσιαν αδελφην γυναικα περι- γειν, &c.	numquid non habe- mus, po- testatem mulierem, sororem cir- cumducendi? &c. The Vul- gate consult- ed by A. M. reads ' muliercu- lam.'	Have not we power to lead about a woman, a sister? &c.	Annon licet nobis sororem ux- orem circum- ducere, &c.	. . . a sister, a wife?	Have we not power to lead about a ' sister, a wife?' &c. (39)
Phil. iv. 3.	Και ερωτω και σε συζυγε γινη- σις.	Etiam rogo te te germane compar.	Yea, and I be- seech thee, my sincere compa- nion.	et rogo te quo- que, socie ger- mane, &c. A. MONT. renders ' συζυγε ' socie.	yoke-fellow, &c.	And I intreat thee also, true yoke-fellow, &c. (40)
Heb. xiii. 4.	Τιμιος ο γαμος εν πασι, και η κοιτη αμικτος*	Honorabile connubium in omnibus, et thorus im- maculatus.	Marriage ho- nourable in all, and the bed un- defiled.	Honorabile est inter quosvis conjugium, et cubile impollu- tum, &c.	Wedlock ' is ' honorable, &c.	Marriage ' is ' honourable in all, and the bed un- defiled, &c. (41)

39. Αδελφην \* γυναικα. The latter term taken by itself may indifferently be translated ' wife,' or ' woman,' as the circumstance of the place requires, where it is used. The Septuagint read-

\* Mulier, fœmina, uxor. Scap.



ing is *ἡ* in \*two chapters of Genesis, towards the beginning, where no doubt can arise about its acceptation. That it signifies ‘wife,’ in the present instance, is obvious for many reasons. It would, in the first place, be absurd to translate the Greek ‘a sister, a woman;’ as the term *ἀδελφή* itself imports a woman, here, also, a faithful woman; and as *γυναῖκα* follows, it must needs mean ‘wife,’ to avoid unnecessary repetition. Jerome, in his translation, reverses the natural order of the words thus, *mulierem sororem*; a circumstance on which, in particular, the Rhemists lay great stress. Next, as only *one* woman attended the Apostle, not only no imputation can be thrown on St. Peter, whom St. Paul states to be a married man, but even suspicion is guarded against by the adoption of the word wife. Thirdly, the words “to lead about,” imply a degree of authority, such as that of a husband over his wife, and which the Apostle could not have used, if he spoke of a woman voluntarily following him. And, lastly, supposing a woman would voluntarily attend the Apostle in his travels through Judea, it is very improbable that she would extend her attendance on him to foreign countries.

† St. Paul says, “let every man have his own wife;” and ‡ again, “marriage is honourable in all.” Numberless other passages might be adduced which favours the marriage of the clergy, while *not one* exists which can be interpreted into a prohibition. Is not || Ward, then, convicted of a gross untruth, when he asserts, “that continency, and a single life, have always been annexed, in the New Testament, to the sacred order of priesthood?”

The testimony of the Fathers, too, is directly at variance with what Ward asserts. For, § Clemens of Alexandria relates Peter’s wife to have continued in matrimonial connection with him to the day of his martyrdom. Nay, further, he expressly makes mention of their daughter, Petronilla, and even of her espousal to one Flaccus. Again, he says, he that marries, *εἰκόνας ἔχει τῆς Ἀποστόλης*, “hath the Apostles for examples.” And, in another place, he confutes the enemies to matrimony with these very words of St. Paul, “have we not power to lead about a sister a wife, as well as the other Apostles?” He, at the same time, adds, that “they carried their wives about, not as wives, but as sisters:” *οὐκ ὡς ἀδελφάς, ἀλλὰ ὡς γυναῖκας*. Tertullian, a presbyter of the second century, also says, “licebat Apostolis nubere, et uxores circumducere.” Furthermore, it should be remarked, that as the Jews were wont to call their own wives, sisters, on account of their common origin; so did the primitive Christians address theirs by the same appellation, on account of their common faith.

Not before the fourth century was any attempt made by the Popes to prohibit the marriage of the clergy, which amounts to a presumptive proof, that, up to that period, celibacy amongst them was unknown. ¶ Joceline says, that Calphurnius, St. Patrick’s father, was a DEACON, and that his grandfather, Potitus, was a PRESBYTER: a fact not to be denied even by \*\* Doctor Milner, although he endeavours to reconcile the historian’s account with the practice of the popish church. It is, besides, certain, that this gross abuse of ecclesiastical power was not made general in its effects before the pontificate of Gregory the Seventh, towards the conclusion of the eleventh century.

\* ii. 25. and iv. 1.

† 1 Cor. vii. 2.

‡ Heb. xiii. 4.

|| Errata, page 53.

§ Fascicul Temp

¶ “Calphurnius autem prius in *Diaconatu* diutius Domino servivit.” And again: “Extitit vir quidam Calphurnius nomine, filius Potiti *Presbyteri*.—Vita Sti. Patric.

\*\* Inquiry, pp. 149, 150.

40. <sup>\*</sup>Συζυγε γονιμῇ. †Ward says, “neither ought this text to be translated yoke-fellow, as our innovators do, on purpose to make it sound in English *man* and *wife*.” The words could not receive a more appropriate translation than yoke-fellow, (viz a partner in any yoke whatsoever) which the Greek signifies. So that if it implies ‘man and wife’ in English it does equally so in Greek. It is not clear either, notwithstanding what Ward says, that St. Paul was single. The text he quotes does not say so precisely; as, in addressing the ‘unmarried and widows,’ all that can be inferred from his expression is, that he was unmarried at the time he wrote those particular words. Besides, he but merely recommends their continuance in their then state; his words are, ‡“it is good for them if they abide even as I.” There is also a strong degree of probability that the Apostle saluted some ruler of the church, whom he calls yoke fellow, *scil.* in the work of Christ. This is the sense in which Protestant commentators interpret the passage. But whether the words be, or be not, referrible to the term ‘wife,’ the English translation does not decide; a convincing proof that the translators were guided by the *meaning*, and not the sound, of this or that form of words; and that their design was not such as is charitably imputed to them, that of “cloaking the sensuality of a few fallen priests.”

41. The insertion of “*is*” in the Protestant translation, undoubtedly makes the passage clearer, but no more implies the marriage of the clergy, than the omission of it does their celibacy. So that it is a matter not worth contesting, whether the passage be understood with the Church of Rome as comprehending a precept, or with the Church of England as comprehending an assertion. Estius understood it in the latter sense, when he says, “res eodem recidit, utrovis modo, (assertive vel præceptive) accipias.” Notwithstanding his authority, and that it is of little consequence, whether the word be added or omitted, it is proper to observe, that many of the §Fathers infer from this passage the permission and lawfulness of marriage to all men; which interpretation could only be admitted by understanding the Apostle’s words in an affirmative sense. Moreover, the particle α, in the second clause of the verse, denotes the words in the first clause to be expressed affirmatively. Since, therefore, the object of the Apostle is, as ||Beza properly judges, to dissuade men from fornication and adultery, he points out marriage as a pure and holy remedy, and one which God has provided for man’s infirmity.

\* Conjunctus, copulatus. Scap.

† Errata, page 53.

‡ 1 Cor. vii. 8.

§ Theodoret on Heb. xiii. 4. says, “this ordinance God made in the beginning. Let us make (says he) an helper for him. Therefore when he had fashioned her and brought her to him, he joined them together, and gave the blessing of marriage, saying, increase and multiply, and fill the earth. But lawless and unchaste desires brought in adultery and fornication.” Chrysostom and Œcumenius interpret the same text in the same way; and Fulgentius also, taking it in an affirmative sense, observes, “the marriage of Christians is indeed holy, for in that state conjugal chastity is preserved in the body, and purity of faith, in the heart:” *quia et conjugalis ibi castitas custoditur in corpore, et puritas fidei servatur in corde.* Fulg. ad Gall. de Statu. vid. Ep. 2. Hentenius, a popish writer too, renders τιμὸς ὁ γάμος *honorabile est conjugium.*

|| “Deinde res ipsa ostendit, Apostolum, ut Hebræos deterreret ab omni scortatione et adulterio, de matrimonio præfari, tanquam honesto ac sancto adversus scortationis ac adulterii turpitudinem remedio: tacite etiam monentem ut matrimonium majore religione colant.” Vid Annot. p. 437.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Mat. xix. 11.	Ου πάντες χω- ρεῖσι τὸν λόγον τῆτον, ἀλλ' οἷς δεδόται.	Non omnes capiunt ver- bum istud, sed quibus datum est.	Not all take this word, but they to whom it is given.	Non omnes capaces hujus sermonis, sed ii quibus datum est.	All men 'can- not receive,' &c.	All (men) cannot receive this say- ing, save (they) to whom it is given. (42)
Ibid. xix. 12.	καὶ εἰσὶν εὐνου- χοὶ ὅτινες εὐνου- χίσαν ἑαυτοὺς διὰ τὴν βασι- λειαν τῶν οὐρα- νῶν. Ὁ δυνάμε- νος χωρεῖν, χω- ρεῖται.	et sunt eunuchi, qui seipsos cas- traverunt propter reg- num cælo- rum, qui po- test capere capiat.	And there are eunuchs who have made themselves 'eunuchs' for the kingdom of heaven. He that can take, let him take. The RHEM. VERS. of 1582, has 'which have gelded them- selves,' &c.	et sunt eunu- chi qui seipsos castrarunt propter regnum cælorum, qui potest capax, esse, capiat. A. MONT. 'potens.'	*There are some 'chaste,' which have 'made them- selves chaste.'	And there be 'eunuchs' which have 'made themselves eu- nuchs' for the kingdom of heaven's sake. He that is able to receive (it,) let him receive (it.) (43)

Marked thus \* altered to the present reading A. D. 1611.

42. Ου πάντες <sup>†</sup>χωρεῖσι. Ward does not more decidedly condemn the Protestant translation of this passage, which, he says, was made "against the profession of continency in priests. &c." than †Doctor Milner supports that of the Rhemists, as being, in his mind, "of no slight importance towards settling the dispute concerning the possibility of leading a continent life." But the defence of this, or the reprobation of that, translation, is of trifling avail, if not derived from, and warranted by, the original language. Our Lord, who knew what man was better than man himself, left no express general rule on the subject, which he would have done, could it possibly have been complied with.

† Gussetius το χωρεῖν ostendit in variis linguis respondere τῇ δυνασθῆναι. Vid. Lex. Heb.

‡ Inquiry, page 346.



The Rhemish construction of, *ο παντες χωρευσι*, “all men do not receive,” does not substantially differ from the Protestant one, “all men cannot receive;” and is resolvable into two distinct propositions: some men do, and some do not, receive, &c. Now, as to the persons who come under the latter description, no cause is assigned, why they “do not receive,” nor is any mention made of the possibility of their receiving ‘the saying.’ Indeed, such possibility cannot even be so much as inferred, in consequence of the words, *ο δυναμενος χωρειν χωριται*, which close the following verse. These words, then, (which the Rhemists render, “he that can take it, let him take it,”) confirm the exactness of the Protestant translation of the others. They had been said to no purpose, if all men were able who wished it; and if all who wished it obtained it: for in this case, our Lord would have said, all men do not receive this saying, but they who wish, let them receive it.

Ward next quotes St. Augustine as saying, “whosoever have not this gift of chastity given them, it is either because they will not have it, or because they fulfil not that which they will.” So far is this Father from advocating the continency of priests, or others, that a statement of his words will shew his meaning to be the reverse of what Ward asserts. Probably a more flagrant attempt to misrepresent the sense of an author is not any where else to be met with. The following is the passage alluded to: \**“All men do not receive this word, but they to whom it is given; for they to whom it is not given, either they will not, or else they do not fulfil that which they will: but they to whom it is given, do so will, that they fulfil that which they will.”* Here is nothing ambiguous; it is clearly laid down, that it is not in the power of every man, who desires it, to be continent; but that it is the SPECIAL GIFT of God, that any both feel the inclination and possess the ability of fulfilling it. The words marked in italics are omitted by Ward, upon which the sense of the entire passage turns, and these substituted: “and they that have this word, have it of God, and their own free-will.” But what precludes the possibility of mistaking the Father’s meaning, is the quotation he at the same time makes from the Book of Wisdom; the authority of which will not be rejected by the popish doctors, as they consider it canonical scripture. †*“And as I knew that I could not otherwise be continent, unless God gave it, this very thing also was wisdom, to know whose gift this was; I went unto the Lord and prayed unto him.”* The reader can now decide, whether the Protestant translation, “all men cannot receive,” be not the most correct.

Having thus disposed of St. Augustine’s opinion, it becomes necessary to advert to that of Origen, which, according to ‡Ward, is comprised in the following few words; viz. “this gift (of chastity) is given to all that ask for it.” Here it may be enquired, if this Father were so convinced, why did not he himself ask for it; and why, if he thought he could keep the vow of perpetual chastity, had he recourse to the ||last extremities? These are questions, which, while they are not likely to receive an answer either from Doctor Milner, or any of his Irish ‘Episcopal Brethren,’ make the authority of Origen on the subject go for nothing. For his conduct manifestly proved, that he considered the observance of the rule he prescribed to himself, as above man’s power, otherwise he would not have violated it.

\* Non omnes capiunt verbum hoc, sed quibus datum est: quibus enim non est datum, aut nolunt, aut non implent quod volunt; quibus autem datum est, sic volunt, ut implent quod volunt. St. August. De lib. arb. cap. 4.

† Wisd. viii. 21. Douay Bib. 1610.

‡ Errata, page 53.

|| See Mosh. Eccl. Hist. vol. i. page 287.

So that the popish doctors should be more reserved in bringing forward his testimony than that of all others; inasmuch as it rather makes against, than for their cause. Ward's language in this article is justly reprehensible, as he converts a subject of deep seriousness, whether he intended it or not, into one of obscene levity. "Our Saviour's words," he says, do not justify the mutilating "those parts, which belong to generation," in the popish clergy, which would be extremely sinful; but to make "themselves impotent for generation, by promise and vow, which is a spiritual castration, &c." *proh. pudor!*

Jerome, too, although he in general strenuously contends for abstinence from marriage, says, \* "that it is better to marry, than out of marriage to live incontinently; since they greatly sin who vow that which they *cannot* keep." So much for the opinions of those early writers.

Now, as to the † text so confidently brought forward by Doctor Milner, as contributing so much towards "settling the dispute concerning the possibility of leading a continent life," it may be observed, that, however extensive his information be in other respects, his knowledge of the Greek language appears to be rather of an imperfect nature. He says, that the Rhemish version, *if they do not contain*, "is according to the Greek as well as the Vulgate." It can only be ascribed to ignorance to say it is according to the Greek, (ἐἰ δὲ οὐκ ἐγκρατεύονται,) since the verb, which is of the middle voice, is not made to convey an appropriate meaning;—that of making the persons spoken of the object of their own actions. But to say it is according to the Latin text of the Vulgate, in which he is so well skilled, is unpardonable; as it proceeds from a disregard to truth. The Vulgate reading is, "*si vero se non continent*;" which evidently imports the same meaning as the Greek. As, then, the Rhemish version takes no notice of *se*, it is incorrect, and being equally so, as has been shewn, when referred to the Greek, it is absurd to make it bear any such interpretation as that assigned it by Doctor Milner.

The Protestant translation, "if they cannot contain," is but another form of expression for the more literal signification of the words—if they do not possess the government, or mastery, over *themselves*; and is for that reason to be preferred.

43. Εὐερχίσαν ἑαυτοῦς. Ward, in his exposition of this text, says, that such are spoken of "as have made themselves Eunuchs for the kingdom of Heaven," by a vow of perpetual chastity. From this it appears he understands the passage in a figurative sense, the very reverse of that, which the || translation given it by the Rhemists in 1582 bears. He disclaims the literal sense of it in such indelicate terms, that to offer any thing by way of animadversion, in addition to what has been said in the preceding number, would but lead to that kind of discussion, which, on grave subjects, should ever be avoided.

Now that the Protestant and Popish versions are the same, it is not possible to deduce from them a single argument in favour of celibacy; for, in the preceding verse, nothing imperative is contained. Our Lord simply observes, as he did before, that there are *some* men who have conquered the propensities of nature, that they might the more effectually promote the interests of the gospel. But this, as has been before stated, is far from being a general rule laid down by him to be followed.

\* Epist. ad Demetr.

† 1 Cor. vii. 9.

‡ From ἐγκρατῆς. Having power over *one's own* inclinations.—PARKH.

|| See Col. RHEM. VERS.

## SECTION VII.---SACRAMENT OF BAPTISM.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text.	Bps. Bible, 1568.	K. James's Bible 1611
Acts xix. 3.	Εἰς τί ἐνεβλήθητε; οἱ δὲ εἶπον, Εἰς τὸ Ἰωάννη βαπτίσματα.	In quo ergo baptizati estis? qui dixerunt, In Johannis baptismo.	In what then were you baptized? who said, In John's baptism.	In quid ergo baptizati estis? ipsi verò dixerunt, in Johannis baptisma.	'unto what,' &c. 'unto John's baptism.	'Unto what then were ye baptised?' and they said, Unto John's baptism.
						(44)
Tit. iii. 5, 6.	ἑσώτην ἡμᾶς, διὰ λουτροῦ παλινγενεσίας καὶ ἀνακαίνωσιως πνεύματος ἁγίου ὃν ἐξέχεεν ἐφ' ἡμᾶς πλησίως, &c.	... salvos nos fecit per lavacrum regenerationis et renovationis S. Sti. Quem effudit in nos abunde, &c.	... he hath saved us; by the laver of regeneration and renovation of the Holy Ghost, whom he hath poured upon us abundantly, &c.	... servavit nos per lavacrum regenerationis et renovationis Spiritus S. Quem effudit super nos copiosè, &c. A. MONT. 'servavit.'	* 'By the fountain,' &c. 'which he shed on' us, &c.	... He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ, &c.
						(45)

Marked thus \* altered to the present reading A. D. 1611.

44. Εἰς τί ἐβλ, &c. § Ward ushers in this article with a charge which affords as convincing a proof of uncandid mis-statement, or of gross ignorance, or of both, as any to be met with in his work. He chooses to say, that Protestants have deprived the two sacraments which they retain "of all grace, virtue, and efficacy;" because they did not consider them necessary to salvation, for the obtaining of which they held "that *faith alone* was sufficient." The doctrines of the Church of England give the most direct contradiction to these assertions. In her XXVIIIth Article, she thus



speaks: "By baptism, the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed; and grace *increased* by virtue and prayer unto God." In her catechism, she makes specific mention of two sacraments as being "generally *necessary* to salvation." Her homilies and liturgy speak a similar language. Is this converting her two sacraments "into beggarly elements;" stripping them of all grace; or dispensing with them, as useless, in the work of salvation? As to the expression 'faith alone,' it will not appear surprising that it made the impression it did on Ward's mind, when it is considered that it was introduced into the eleventh article, and words of the same import into the homilies and liturgy, in opposition to the popish doctrine of human merit. The sense in which they are to be understood is admirably set forth by the Bishop of Lincoln in his late \*publication, a work which will most amply repay the reader for his trouble in consulting it.

Ward speaks of the insufficiency of John's baptism, and the great difference between it and Christ's. Now it appears, that Christ himself, when baptised, received no †other baptism than that of John. ‡St. Luke records a saying of St. Paul, which shews the value he placed on John's baptism; and so far was he from annulling it, that he confirmed it by the imposition of hands. "Then," said Paul, "John truly baptised with the baptism of repentance, &c." And what strengthens the proof that his baptism was *not* inferior to Christ's, is that such as had been baptised by him were never re-baptised. For as Christ baptised none himself, it must follow, either that the Apostles were not at all baptised, or else, *only* baptised by John. Finally, if John was a minister of the gospel, and not of the law, then must his baptism be a sacrament of the New Testament, but if it differ from the baptism of Christ, then are there two baptisms of the New Testament, contrary to what is declared in the §Nicene Creed.

The learned ||Doddridge, it is true, affirms, that numbers who had received the baptism of John, "probably afterwards received Christian baptism." But, with all due respect for such high authority, is, or ought, probability to be deemed sufficient grounds to go on, in determining a question of this nature? Indeed, the utmost it amounts to is a possibility, that any of the persons, spoken of by ¶St. Matthew, were included among St. Peter's auditors, as mentioned in several passages in the \*\*Acts. The most that this would go to establish would be, that a difference did exist between the baptism of John and that of Christ; but not that any insufficiency, or any inferiority, existed in the former, compared with the latter, for the reasons already stated.

As to the translation of εις, it is perfectly immaterial whether it be "in," or "into." It creates no difference in the sense whether εις το ονομα be rendered 'in the name,' or 'into the name;' as 'into the name of the Father, Son, &c.' is of the same import with the reading 'in the name of the Father, &c.' At the time Ward produced 'into,' when given as a translation of εις, as an error, it seems he was not aware that, in the ††Epistle to the Ephesians, Jerome rendered εις παν το πληρωμα, in omnem plenitudinem; and the Rhemists 'unto all the fulness, &c.'

45. ΔΙΑ ΛΥΤΡΩΣ. Here is another blemish pointed out by Ward, and which, no doubt, is looked

\* Refutation of Calvinism, ch. iii.

† St. Matt. iii. 13.

‡ Acts xix. 4.

§ "One baptism for the remission of sins, &c."

|| Expositor, vol. iii. page 281

¶ iii. 5, 6.

\*\* ii. 33. 41. iv. 4. and vi. 7.

†† iii. 19.

on by Dr. Milner, and his ‘Episcopal Brethren,’ as a glaring corruption. But an attentive consideration of the passage will disprove the charge of misconstruction in the Protestant Bible. The Greek of ‘laver’ is *λουτρον*, which is not the term used by St. Paul, for if it were, he would have said *δια λουτρον*. The term he did adopt, viz. *λουτρον*, imports a BATH, WASHING, &c.

According to the Rhemish version, *ἐξέχευ* is ‘poured upon;’ and, according to the Protestant one, ‘shed on.’ Here the difference is so inconsiderable, that either interpretation may as well be said to be levelled against the rite of baptism as the other. What the faith and practice of the Church of England is in this particular, has been so explicitly declared, in the article immediately preceding, that it is almost superfluous to repeat, that she considers baptism no less a sacrament than the Church of Rome. Such a declaration, however, seems in a manner called for, in consequence of the assertion made by Ward, with equal impudence and falsehood, that Protestants have made Baptism, and the Supper of the Lord, by depriving them of all efficacy, and reducing them to “poor and beggarly elements, at the most, no better than those of the Jewish law.”

#### SECTION VIII.—CONFESSION AND SACRAMENT OF PENANCE.

Book Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Jam. v. 16.	ἐξομολογῆσθε ἀλλήλοις τὰ παραπτώματα &c.	confitemini ergo alter utrum pec- cata vestra.	confess therefore your sins one to another.	confitemini ali- aliis offensas, &c. A. MONT. ‘ <i>alii aliis offen- siones.</i> ’	* ‘Acknow- ledge’ your ‘faults,’ &c.	Confess (your) ‘faults’ one to another, &c.

(46)

Marked thus \* altered to the present reading A. D. 1611.

46. † *Παραπῶμα*. This word is best rendered by FAULT, and is opposed to *ἁμαρτία*, which implies sin. It is not, however, on *it* that the principal stress must be laid, but on *ἀλλήλοις*, which distinctly points out the Apostle's meaning. He is enjoining *mutual* confession, (“*vobis invicem*,” to use the words of Erasmus, “*non sacerdotibus*,”) which overturns the doctrine of auricular confession, i. e. confession to the priest; it being as obligatory on the priest to confess to the layman, as for the layman to confess to the priest. Besides, it supersedes all pretences to that priestly power exercised by the popish clergy over the laity of their communion. And as to the word ‘acknowledge,’ which was adopted by the first Protestant translators, it clearly signifies nothing different from ‘confess,’ the reading of their successors.



But, says \*Ward, “if this acknowledging of faults one to another, before death, be indifferently made to all men, why do they appoint, in their Common Prayer Book, that the sick person shall make a special confession to the minister, and that he shall absolve them, &c.?” Now, in the order prescribed in the Book of Common Prayer, for the visitation of the sick, *he* only is “moved to make a special confession of his sins,” who “feels his conscience troubled with any weighty matter,” that he may receive spiritual comfort from the minister, who possesses authority, in God’s name, to remit his sins, as well as the sins of those who are in health. But it does not hence follow, that confession is a sacrament; if it did, preaching also should be considered one; inasmuch as by it, the people, who believe, are, through the ministry of the preacher, absolved from their sins. To constitute what he calls ‘sacramental confession,’ it should have an *outward* sign to represent the *inward* grace of the remission of sins; of which requisite it is totally destitute. In their annotations on this very text, the Rhemists express themselves with some hesitation, evidently considering it as one not very favourable to them. “*It is not certain,*” they observe, “that he (St. James) speaketh here of SACRAMENTAL CONFESSION, yet the circumstances of the letter well beareth it, and *very probable* it is that he meaneth of it.” Ward, however, and his abettors of the present day, speak on the subject in the dogmatical language of their Church. They represent confession as essential to the pardon of sin, and as having an intimate connexion with a Sacrament; and the priest as having power to prescribe conditions of absolution! That this is, however, but a modern doctrine, not having been received into the Church of Rome before the time of †Innocent III. A. D. 1215, and that it does not convey the sentiments of the primitive church, inasmuch as secret, auricular, sacramental confession was altogether unknown to it, may be proved by a brief statement of the means it took to enforce its authority, and maintain its purity.

First, then, the nature of the confession enjoined by the Apostle is but that directed by Our Saviour himself, ‡“agree with thine adversary quickly, &c.” a confession to the person injured, and not a general one. On this principle the ancient church seems to have grounded her discipline, as the early ecclesiastical writers, Origen, Chrysostom, and Basil, censured all private confession of sins to men, from its liability to abuse, and recommended it to be made only to God. In the case of apostates, it certainly imposed severities, by enjoining a public confession of their offence. It afterwards relaxed, by admitting, first, a private confession, and then a private atonement. In the eighth century, masses, alms, &c. were substituted; and towards the thirteenth, when the Church of Rome had reduced the minds of men under her yoke, her Pontiff made auricular confession an imperative duty, and, to strengthen the delusion, called it a sacrament. Since that period, it has been a fruitful source of gain to her clergy, and the encourager, if not the parent, of every violation of law, whether human or divine, wherever popery predominates. But were there no other objection to the existence of this infamous practice, an insuperable one would arise from its tendency to violate the sanctity of virgin innocence; for that woman, who reveals every trifling occurrence, must necessarily have loose principles of virtue; while it is equally as certain, that the confessor himself cannot long retain a purity of mind. It is a physical impossibility that he should, and contradictory to man’s knowledge of his fellow-creatures.

\* Errata, page 57.

† Mosh. Eccl. Hist. Vol. iii. page 244.

‡ Matt. c. v. v. 25.



Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Mat. xi. 21, and Luke x. 13.	ὅτι ἐν Τυρῷ, &c. πάλαι ἀν- ὲν σακκῷ καὶ σποδῷ μετενόη- σαν.	quia, si in Tyro, &c. olim in cli- cio et cinere pænitentiam egissent.	for if in Tyre, &c. they had done penance in sackcloth and ashes long ere now. The Rhemish Test. first edit. 1582. <i>hair- cloth.</i>	nam si in Tyro, &c. olim cum sacco et cinere (sedentes) resi- puissent. A. MONT. in sacco etc. <i>pænituissent.</i>	they ' would have repented.'	they ' would have repented ' long ago in sackcloth and ashes.  (47)
Mat. iii. 2.	Μετανοείτε. ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.	Pænitentiam agite, appro- pinquabit enim regnum cælorum. The Sixtine Clem. edit. <i>appropinqua- vit.</i>	Do penance, for the king- dom of heaven is at hand.	Resipiscite, Appropinquavit enim regnum cælorum. A. MONT. <i>pænitemini, &amp;c. appropinquavit.</i>	' Repent,' &c.	' Repent ye,' for the kingdom of heaven is at hand. (48)
Luke iii. 3.	κηρύσσων βαπ- τίσμα μετανοίας.	prædicans baptismum pænitentiaë.	preaching the baptism of pe- nance.	prædicans bap- tismum resipis- centiaë.	' of repentance,' &c.	preaching the baptism of re- pentance. (49)
Ibid. iii. 8.	Ποιήσατε οὖν καρπὸς ἀξίος τῆς μετανοίας.	facite ergo fructus dig- nos pæniten- tiaë.	yield therefore fruits worthy of penance.	ferite igitur fructus conve- nientes resipis- centiaë.	' of repentance,' &c.	Bring forth, therefore, fruits worthy ' of re- pentance.' (50)
Acts ii. 38.	Πέτρος δὲ εἶπεν πρὸς αὐτοὺς, Μετανοήσατε καὶ βαπτισθήτω εἰς ὕδωρ, &c.	Petrus vero ad illos; pæniten- tiam (in- quit) agite, baptizetur, &c.	But Peter said to them, Do penance, and be every one of you baptized, &c.	Petrus autem ait ad eos, Re- sipiscite et bap- tizetur unus- quisque, &c. A. MONT. <i>pænitemini.</i>	' Repent.' &c.	Then Peter said unto them, ' Repent,' and be baptized, &c.  (51)

bigotry, can it be assigned that the popish doctors persist in asserting, in opposition to the literal meaning, and strict acceptation of the Greek word, that their version of it, in this and the succeeding numbers, is the most correct. \* *Μετανοια* mean *penance*, or *mortification* of the body! A word, in its primary and natural signification, which implies only that thorough change of mind, which brings with it sorrow for the past, and purposes of amendment for the future; neither of which feelings may accompany those outward expressions, which the Church of Rome looks on, as an all-sufficient atonement, for all sins whatever. Indeed, so light did the Latin Fathers of the middle ages make of the admonition to repentance, that they considered it to consist, not only in *oral confession*, but in a mere groan! Their language was, “*si ingemueris, salaberis.*”

Ward observes, “as for penance, or satisfaction for sins, they (viz. Protestants) utterly deny it, upon the heresy of FAITH ONLY justifying and saving a man.” It has been already stated, in what sense the Church of England understands the words ‘faith only.’ They occur in her public Formularies, and imply that true and lively faith, which necessarily produces good works. They deny, indeed, the pretended merit of works as satisfying God for sin, but do not deny the necessity of works, as a condition of salvation. † He then proceeds to say, “our English bibles, to this day, dare not venture on the word Penance, but only Repentance; which is not only *far different* from the Greek word, but even from the very circumstances of the text, as is evident from those of St. Matt. xi. 21, and St. Luke x. 13, where these words, SACKCLOTH AND ASHES, cannot but signify more than the word repentance, or amendment of life, can denote; as is plain from the words of St. Basil—Sackcloth makes for penance; for the Fathers, in old time, sitting in sackcloth and ashes, did penance.” The passages in the Gospels alluded to, neither directly, nor by implication, prove that the words, ‘sackcloth and ashes,’ imply any satisfaction to God for the sins of the life past. They but shew, that that perfect change of mind, and total abandonment of evil habits, expressed by *μετανοια*, were testified by those external signs. A great injustice is done to St. Basil in making him an advocate for penance, when he but points out the use and end of wearing sackcloth. His words are, ‡ “Sackcloth is an helper towards repentance, being a *sign of humiliation*; for, formerly the Fathers repented, sitting in sackcloth and ashes.” It may be observed, that Ward entirely omits the words marked in italics, upon which the sense of the passage depends.

But, continues § he, “do not St. John the Baptist and St. Paul plainly signify penitential works, when they exhort us to do fruits worthy of penance?” The question is not, whether sorrow, for that is admitted on all hands, but whether satisfaction, be a part of repentance. “The fruits meet for repentance” argue it to be real, and without dissimulation; but do not at all prove, that any atone-

\* To the perverted interpretation of this term may be ascribed the rise of that fanatical sect in Italy, denominated Flagellants, about the thirteenth century. They inflicted on their naked bodies the severest punishments; and all this, says the historian, “with a view to obtain the divine mercy for themselves and others, by their voluntary mortification and penance.” Mosh. Eccl. Hist. vol. iii. page 245.

† Errata, page 57.

‡ Συνεργος εις μετανοιαν ὁ σακκος [τεπηνιωσις ὑπαρχων σεμνολον.] παλαι γαρ αν εν σακκῳ οἱ πατρες και σποδῳ καθημενοι μετενοσαν. Oper. St. Basil. in Psal. xxix.

§ Errata, page 57.



ment is thereby offered for sins previously committed. The fruits required are \**“post factum sapere et de errore admissio ita dolere, ut corrigas;”* or as it is, in †St. Paul’s writings, emphatically expressed, “the being renewed in the spirit of the mind.”

Ward next asserts that all the ancient Fathers understood the Greek word “to signify penance, and doing penance.” A few quotations from their writings will convince the reader, that this is not the fact. †Tertullian considers the Greek word to imply not “confession of an offence, but *changing* of the mind.” §Hilarius thus expresses himself, “*peccati pœnitentia est, ab eo quod pœnitendum intellexeris, destitisse.*” ||St. Augustin understands the phrase not only to imply the exercise of public penitents, but also the *inward* repentance of the heart. ¶St. Ambrose, “I read of his tears, (viz. St. Peter’s) but not of his *satisfaction.*” And, lastly, St. \*\*Athanasius says, “*μετανοια* is so called, because it transfers the *mind* from evil to good.” Numbers of later writers might be instanced, who expound it in the same way. Of these, Aretas, a commentator of the tenth century, thus expresses himself: ††“*μετανοια* is a *change* from worse to better.” From all these it may be inferred, that what Ward calls ‘penitential works,’ however they might serve as a testimony of sorrow, and as such might reconcile the Church to those who had offended her; they could be no ‘satisfaction for sins,’ which no sacrifice, but that of the Lamb of God, was capable of taking away. It consequently follows, that satisfaction is no part of repentance.

The Vulgate furnishes internal evidence, that the author of it never designed to express more than one thing, viz. repentance, by his translation of the Greek word. As a proof of this, he renders it *pœnitentiam agite* in ††one Gospel, and in §§another *pœnitementini*. The Rhemists rendered the former text “do penance,” and the latter “be penitent,” or “repent.” The difference of construction, therefore, which they have observed, is not warranted by the Vulgate Latin; still less by the Greek. For, in both places, but one thing is enjoined to be done, and but one reason assigned why it should be done,—that of the kingdom of Heaven being at hand.

In the |||Acts, and in the ¶¶second Epistle to Timothy, *pœnitentiam* is the Vulgate reading, and ‘REPENTANCE,’ that of the Rhemish Testament. But why should they not render it ‘penance,’ if, as the Popish Expositors say, the terms *repentance* and *penance* be synonymous? If the Rhemists understood them to imply the same thing, why did they not translate the passage thus,—that God had exalted Christ, “a Prince and a Saviour, for to give *penance*,” instead of “for to give *repentance*?” Again, in the Old Testament, the Douay doctors translate a passage in \*\*\*one of the Prophets, *agat pœnitentiam*, “doth penance;” and immediately after †††*pœnitentiam egerit*, ‘shall repent;’ although God speaks of sinners in the one place, as well as in the other. As they affect to be guided by Jerome, they cannot avail themselves of the circumstance, that he made his translation, not from two different inflexions of the same verb, as before; but from quite †††different verbs, as may be seen by referring to the lxx. Greek. And, lastly, the Vulgate reading in §§§Wisdom is *pœnitentiam agentes*, which they render ‘repenting.’ But, why not translate it, ‘doing penance,’ as well as, ‘do penance,’ in the above quoted text from Jeremiah? After all this, it is not possible that Doctor Milner, or any

\* Vid. Pol. Synops. in loc.

† Eph. c. iv. v. 23.

‡ Contra Marc.

§ Oper. Hilar. in Psal. cxxxvii.

|| Hom. xxvii.

¶ In Luc. lib. x. c. 22.

\*\* Δια τούτο λεγεται μετανοια, ότι μετατιθησι τον νεν απο τε κακου προς το αγαθον. Quest. 133. de parab.

†† Μετανοια επι μετασταςις απο των χειρων, και μεταβολη επι το βελτιον. In Apocal. c. 3.

†† Matt. c. iii. v. 2.

§§ Mark, c. i. v. 15.

||| C. v. v. 31. and c. xi. v. 18.

¶¶ C. ii. v. 25.

\*\*\* Jer. c. viii. v. 6.

††† Ibid. c. xviii. v. 8.

‡‡‡ Επιςτροφω and μετανοιω.

§§§ C. v. v. 3.



of his 'episcopal brethren,' will, in future, venture to assert, that μετανοια is mistranslated by 'repentance' in the Protestant Bible; or deny, that their own English version is shaped so as to answer a particular purpose, and that a distinction is preserved in it between penance, which men are forced by their Church to perform, and repentance, which is the gift of God.

It is not improper to add, that where sorrow is to be expressed, *penitentia* is very fitly used; thus when the Evangelist speaks of Judas's sorrow, he adopts \*μεταμεληθεις (and not μετανοηθεις,) which in the Vulgate is rendered '*penitentia ductus.*' It is evident, then, that the strict propriety of rendering μετανοια by *resipiscentia*, is confirmed; and by 'repentance' equally so, since the English language does not contain another more comprehensive, nor a more suitable term, expressive of the original: and that 'PENANCE' is a word entirely unwarranted.

In the preceding number, the rise and progress of auricular confession, and the pernicious consequences attending it, have been briefly detailed. It is here proper to take a similar view of that doctrine with which it is intimately connected. On a commutation of penance taking place, instead of the ancient severities of the Church, a milder discipline was substituted. Among the poor, so many *paters* sufficed for so many days of fasting; while the rich bought off their penance by alms. Theodore of Tarsus, afterwards promoted to the See of Canterbury, first published a †*Penitential*, or sort of registry, in which the degree and the description of penance which was attendant on each offence, were accurately defined. In it was pointed out, not only the procedure with respect to the penitent, but likewise the duty of the confessor himself. This new discipline, although it soon became general among the clergy of the Latin Churches, was but of transitory duration, as in the eighth century it fell into disuse, and finally gave way to a still newer one—the canon of indulgences. In establishing this, the Church of Rome not only departed from the gospel doctrine of repentance, but destroyed the ancient ecclesiastical discipline of penance, and thereby threw open the door to every kind of immorality and vice. The chief agents at first concerned in the scandalous traffic of indulgences were of the episcopal order. The Sovereign Pontiff, however, did not long continue indifferent to their proceedings, since he assumed the exclusive power of remitting penalties. The Court of Rome having thus become the grand emporium of indulgences, it published both an universal and a plenary remission of all penalties; nay, it impiously pretended to dispense with those punishments which are designed as a retribution for guilty sinners in a future state. This daring innovation was followed up in the succeeding century by *new* articles of faith, which tended to confirm and extend the papal power. And Pope Innocent III. A. D. 1215, instead of reforming the abuses which existed in the Church, increased their number; and, aided by the Fourth Council of Lateran, laid the foundation of all those corruptions and superstitions, which continue in the Church of Rome to this day, to obscure the lustre, and disfigure the beautiful simplicity of the gospel. It should not be forgotten, that the shameless abuse practised in granting pardons for sin, and the matchless impudence of Tetzcl, who proclaimed the absolving power of the Pope to extend to all punishments present and future, were causes chiefly instrumental in bringing about the Reformation.

\* Matt. c. xxvii. v. 3. Beza on this text observes, "nec enim resipiscit, quemcumque penitet, sed sepe in deterius ruit." He renders the Greek word *penitens*. It may be added that the μεταμελεια which Judas felt was too late; this cannot be said of μετανοια, which is always taken in a good sense.

† Gibbon says, "a year of penance was appreciated at about four pounds sterling for the rich, and nine shillings for the indigent." Like Mosheim, he then shews how the unscriptural doctrine of supererogation, &c. and the military ardour of the crusades, sprang out of this dispensing power of the church. See DECL. and FALL, vol. ii. page 18. And also, the APPENDIX to this work, Article VIII. for an extract taken from A. Egan's TABLE OF INDULGENCES.

## SECTION IX.—THE HONOUR OF THE BLESSED LADY AND THE OTHER SAINTS.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Luke i. 28.	χαῖρε κεχαριτωμένη ὁ Κύριος μετὰ σοῦ.	Ave, gratia plena, Dominus tecum.	Hail, full of grace, our Lord is with thee. A late edition reads, 'the Lord.'	Ave, gratis dilecta: Dominus tecum est.	'thou art in high favour.'	Hail, (thou that art) highly favoured, the Lord (is) with thee, &c. (52)
Mat. i. 25.	καὶ ἐκγινώσκεν αὐτήν, &c...καὶ ἐκάλεσε τὸ ὄνομα αὐτῆς ἸΗΣΟΥΣ.	et non cognoscebat eam &c. et vocavit nomen ejus Jesum.	And he knew her not, &c. and 'called' his name Jesus. Some late editions read, "he called."	et non cognovit eam, &c. vocavitque ejus nomen IESUM.	and 'he called,' &c.	And knew her not till she had brought forth her first-born son: and 'he called' his name JESUS. (53)
Genesis iii. 15.	αὐτὸς σὺ τήρη- σει κεφαλὴν, καὶ σὺ τήρησεις αὐτὴν πτερίαν.	Ipsa conteret caput tuum, et tu insidiaberis calcaneo ejus. PAGNINUS reads, 'ipsum' (היא) conteret tibi caput, et tu conteres ei calcaneum.	She shall bruise thy head in pieces, and thou shalt lie in wait of (Ward reads, for) her heel.		'It' shall bruise thy head, and thou shalt bruise his heel.	'It' shall bruise thy head, and thou shalt bruise his heel. (54)

\*52. *Κεχαριτωμένη*. The Protestant Translators are charged with mistranslating this word,



although they have rendered it agreeably to its literal and received meaning. Their version does not certainly countenance a worship being paid to the Virgin Mother, superior to that even of God the Father. But, if it do not, it is because the language, which has been made the medium of the divine will, does not warrant it; which, without encouraging a blind and stupid veneration for the blessed Virgin, conveys a full and distinct declaration of her being a distinguished favourite of Heaven. Protestants have accordingly always considered her to be *blessed, acceptable, nay, full of grace*, and have denied her no honour, which does not derogate from that due to God. They, in fact, allow her to have been endued with all gracious gifts, as much as mortal creature could be, except Christ, whose peculiar privilege was that of being free from sin. But such blasphemous titles as those enumerated by †Ward are justly refused to her. Some of them, it is true, present no idea at all to the minds of the learned; yet, what absurd notions may be attached to them in the minds of the ignorant! The use of such appellations, therefore, when not found in Scripture, must undoubtedly be injurious to true religion.

†Ward asks, “why they translate ἡλωμενος §‘full of sores,’ and will not translate κεχαριτωμενη (*gratiosa*) ‘full of grace?’ seeing that all such adjectives in *osus* signify fulness, as *periculosus, arumnosus, &c.*” If there were in the English language such a participle as SORED, it might have been adopted as the translation of ἡλωμενος, as FAVOURED is of κεχαριτωμενη. No person ever thought of rendering ||κεχρυστωμενος, *full of gold*, rather than GILT, or any other similar Greek word, which could be translated into English by a participle. Athanasius says, all those graces and gifts were ‘freely’ given her, and not vouchsafed her on the score of *her own* merits. Protestants require neither more nor less.

53. “Again,” says Ward, “to take from the Holy Mother of God what honour they can, they translate, that he (viz. Joseph) called his name Jesus.” As the question is,—whether Joseph or Mary gave the child Jesus his name,—it is not difficult of decision. First, it is clear from the context; as the same person is naturally pointed out in the text under consideration, who is spoken of in the verse immediately preceding, with which it is connected. Secondly, it was more usual for the man, than for the woman, to give the name. And, lastly, a little before, in the same chapter, Joseph is said to have received a command, as to the name which was to be given to the child: “and thou shalt call his name Jesus.” From all which it may be collected, that the Evangelist meant JOSEPH rather than Mary. It is, however, a matter of most perfect indifference, which reading is adopted—‘HE called,’ or ‘SHE called:’ for, supposing Mary to be meant, still it gives her no claim to adoration; neither does the use of ‘HE’ establish the charge of mistranslation.

54. ΑΥΤΟΣ ΘΣ <sup>\*\*</sup> ΤΗΞΥΤΕΙ. Pagninus renders αυτη *ipsum*, referring it to semen, which reading Montanus approves. In the Vulgate text, quoted by Ward, it is *ipsa*, on which is partly founded the argument used by the Romanists, that the Virgin Mary should be worshipped. And by applying the prophecy to her alone, they are naturally led to ††address her as they do in their service. But the absurdity of the application is manifest, for, on the same grounds, the term *ipsa* points out Eve, Sarah, Rebecca, &c. as bruising the serpent’s head, as well as Mary; Christ’s lineage being through them.

† Viz. The Holy Mother of God, Ever-shining Lamp, Crown of Purity, &c. &c. &c. Errata, page 50.

‡ Ibid.

§ Luke, c. xvi. v. 20.

|| Rhem. Transl. *gilt* in Rev. c. xvii. v. iv. and c. xviii. v. 16.

¶ Matt. c. i. v. 21.

\*\* Alii legunt ΤΗΞΟΥΣΙ.

†† Viz. By thee, the Holy Trinity is every where blessed and adored; Queen of Heaven; &c. &c. See note † on No. 52.



Most of the old Latin copies have *ipse*; for of twenty-eight, by which Hentenius revised the Vulgate version, he discovered *ipsa* to be the reading only of two. In the year 1589, Pope Sixtus Quintus himself directed *ipse* to be restored. The Seventy use *αυτος*, although the substantive (scil. *παις*) to which it refers is neuter; a circumstance which not unfrequently happens in Greek writings. This change in the gender of the pronoun is strongly exemplified in †St. Luke's Gospel, and may be met with, even in profane ‡authors. When, therefore, the Hebrew, Greek, and Latin languages, but particularly the first, authorise the Protestant translation of 1611, viz. IT, as referring to the seed, i. e. Christ, is it not strange that the Romish clergy should impute error where none exists, and obstinately stand out as the abettors of a doctrine, which not only disgraces the page of Holy Writ, but the learning and sense of an enlightened age?

Ward refers his readers to the annotations on this passage in the Douay Bible, as sufficient to shew that the Popish doctors “attribute no more, or no less to Christ, or to his Mother, by this reading or by that.” But this is the very thing which Protestants condemn, since, as has been already observed, it is blasphemous to ascribe that to the Mother of Christ, which is peculiar to himself.

Of the Fathers, who, §Ward says, read *ipsa*, St. Ambrose's authority is uncertain, by reason of the defectiveness of the Greek copy, whence he derived his translation; St. Augustin refers it to the Church; and him St. Gregory follows. So that St. Bernard alone, who is comparatively a late writer, expounds it as a prophecy of the Virgin Mary.

It was not before the fourth century, that the Virgin Mary first received a formal worship. In the fifth, her image was received into churches, and obtained the most distinguished place. Towards the beginning of the tenth, her worship became perfectly idolatrous, and, in the latter part of the same age, masses were celebrated, and abstinence from flesh observed for her sake. At this period, too, a new description of worship was invented, called the ||ROSARY and CROWN. Her dignity received a still further augmentation in the twelfth century, by a fiction relating to her immaculate conception, and the festival which was instituted in honour of it. Since that period, the HYPERDULIA, an intermediate sort of worship between what is due only to God, and that offered to the other saints, has been introduced, in consequence of some new perfections found in her. And so late as the beginning of the last century, Clement XI. appointed a festival to be celebrated throughout the Romish Church, similar to that of the twelfth century. Such has been the origin and growth of all those idolatrous practices, and that senseless superstition, so far as relates to the Virgin Mother, which so largely contribute to make the Church of Rome corrupt and degenerate: the respect which was, at the outset, shewn her, growing into reverence, and that, at length, degenerating into positive worship. So that the Reformers have, on the justest grounds, protested against the doctrines of that church in this particular, as being \*\*VAINLY INVENTED, AND GROUNDED ON NO WARRANT OF SCRIPTURE, BUT RATHER REPUGNANT TO THE WORD OF GOD.

† In c. viii. v. 5, 6, 7, 8. *ὁ* and *ἐπεσον* refer to *σπορος*, which is masculine.

‡ e. g. “Ubi illic scelus est, qui me perdidit? Ter. Andr. Act iii.

§ Errata, page 59.

|| The ROSARY consists in *fifteen* repetitions of the Lord's prayer, and *one hundred and fifty* salutations of the blessed Virgin; while the CROWN consists in *six* or *seven* repetitions of the Lord's prayer, and *six* or *seven* times ten salutations, or *Ave Marias*. MOSH. ECCL. HIST. vol. ii. page 429. The use of beads, so general among Romanists, for the purpose of counting their prayers, evidently originated in this institution.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
2 Pet. i. xv.	σπεδασω δε και 'εκαστοτε εχειν 'υμας μετα την εμην εξουδον, την τατων μνημην ποιεισθαι.	Dabo autem operam et frequenter habere vos post obitum meum, ut horum me- moriā facia- tis. 'Horum <i>omnium</i> ' is found in Sixtus Vth's. Bible.	And I will do my endeavour; you to have often after my decease also, that you may keep a memory of these things.	Sed et studebo ut vos subinde post exitum meum possitis horum men- tionem facere. MONT. reads <i>studebo</i> , &c. and <i>facere</i> .	. . . . . . . . to have these things 'always in re- membrance.'	Moreover, I will endeavour that ye may be able after my decease to have these things always in 'remem- brance.' (55)
Psal. cxxxix. 17.	Εμοι δε λιχνη επι- μηθησαν 'οι φιλοι σθ' (γ' ρε) 'ο θεος, λιαν εκραταιω- θησαν 'αι αβ- χαι αυτων. □ פ' ש' ר' א'	Mihi autem nimis hono- rificati sunt amici tui, Deus; nimis confortatus est principa- tus eorum. PAGN. et mihi quam pretiosæ fuerunt (γ' ρε) <i>cogitationes</i> tuæ, Deus:	But to me, thy friends, O God, are become ho- nourable ex- ceedingly, their 'principality' is exceedingly strengthened. Ward uses <i>princedom</i> .	MONT. renders י' א' ר' ש' (in reg.) <i>capita</i> . PAGN. <i>summa</i> .	How dear are thy councils to me? O! how great is the 'sum' of them!	How precious also are thy 'thoughts' unto me, O God! how great is the 'sum' of them! (56)

55. *Μνημην ποιεισθαι*. \*Ward adduces this text in support of the doctrine of the "intercession of saints;" and in cases like the present, where "St. Peter speaks so ambiguously, either that he will remember them after his death, or that they shall remember him," he would have a certain latitude of expression allowed translators. So much admitted by this Popish Champion, as that the passage yields a double meaning, is an additional proof of the slight grounds on which he occasionally censures. Now, as to the sense he attaches to it, the matter stands thus: St. Peter, knowing his death to be at hand, would have said to no purpose, that he would exercise 'his earnest endeavours' (which the verb *σπεδασω* implies) in behalf of those he addressed, if it were in his power equally to use



them after his death : besides, even if it could be hence inferred, that the saints intercede with God for men, there is nothing in the text whatever to warrant the practice of praying to them. If the Protestant interpretation be now contrasted with the foregoing, it will be seen on which side the advantage lies. It is briefly this; that he would, during his life time, so thoroughly instruct them, and so deeply impress his doctrine on their minds, that, even after his decease, the remembrance of it should not be effaced. In this light \*Grotius viewed the matter, when he thus expounded St. Peter's meaning : "*Cum sentiam brevi me moriturum, ita altè, hoc volo infigi vestris animis, ut non possitis, nec post meam mortem, non sæpe eorum recordari.*"

Ward says, that some of the Greek Fathers concluded from this text, "that the saints in heaven remember us on earth, and make intercession for us." It is well that he has qualified his observation with the word 'some;' but had he at the same time acknowledged, that they who are comprehended under this term, *some*, did not flourish before the end of the fourth, or beginning of the fifth century, he would, at least, have had the credit of being candid. Up to that period, it is certain that the custom of invoking saints, as intercessors, was unknown: for, †Tertullian says that, in his time, the church prayed to God alone. ‡Irenæus condemned it as an heresy, that men called upon angels. And §Augustine, who lived, by two centuries, later than either of these, says, "dead men ought to be so honoured that we may imitate them, but ought not to be worshipped."

The word ||*omnium*, which was added to this text by Sixtus V. was suppressed by Clemens VIII. The insertion, or omission of it, is, to be sure, of little consequence; yet it is sufficient to shew how discordant the opinions of those celebrated Popes were, as to the reading of the Vulgate text, and, at the same time, the absurdity of their pretensions to infallibility.

56. רַעִי וְ חֲשָׁבוֹתָי וְ עֲצָתָי. The difference between the Protestant and Douay versions of this passage is very remarkable; and yet so little does either bear on the contested point, that the one may with as much propriety be said to establish the adoration of the saints as the other. That the meaning is forced, as it stands in the Popish bible, is evident for the following reasons: First, רַעִי, if translated 'friends,' and not 'thoughts,' or 'counsels,' which it equally signifies, would ill accord with the conclusion of the verse, where רִאשׁ *summa*, or (as \*\*Montanus renders it) *caput*, occurs. Next, from the nature of the subject treated of by the inspired penman: He is enlarging on the marvellous texture of the human frame, and on the all-seeing providence of God; but before he concludes, he is represented, according to the Douay version, as making a most unnatural digression, to celebrate the friends of God. And, lastly, it will follow, that the Protestant translation of the disputed passage is to be preferred, since, by it, the transition from celebrating the works of God, to an admiration of his counsels, becomes easy and unaffected. It will not have escaped the reader's notice, that ††Pagninus's

\* Vid. Pol. Synops. in loc.

† Apol. c. xxx.

‡ Lib. ii. c. 58.

§ De ver. relig. cap. 55.

|| See James's PAPAL WAR for abundant proof of the contradictory meanings elicited from the word of God, by the additions, suppressions, and alterations of the Vulgate Latin, made by the above-named Popes, in their respective editions of the bible.

¶ רַעִי masc. plur. in Reg. *Pastoral cares, attentions as of a Shepherd for his flock.* Parkh.

\*\* See col. BEZA'S LATIN TEXT.

†† See col. VULGATE TEXT.



translation agrees with that of the Protestants; a circumstance corroborative of its faithfulness, and of the purity of the intentions of their translators, in taking the Hebrew alone for their guide. That they are charged by \*Ward as translating contrary to the Greek, is of little consequence, as they neither followed it, nor professed to have done so; but that they translated contrary to the Hebrew, is, as has been proved, as untrue, as that they formed their translation “purposely to detract from the honour of the Apostles and holy Saints.”

Since faith and invocation should terminate in the same object, how can Protestants call on that Saint, in whom they do not believe? And, therefore, if they cannot, without blasphemy, say, that they believe in this saint or angel; neither can they, without idolatry, pray unto that saint or angel. Are not the two following articles found in the creed of Pope Pius? “That the saints reigning together with Christ, are to be venerated and invoked; and that they offer up prayers to God for us, and their relics are to be venerated.” As also, “I do most firmly assert, that the images of Christ, and the ever Virgin Mother of God, and other saints, are to be had, and retained, and that due honour and veneration are to be given them.” Can the Romanists complain of being here misrepresented, when the articles of their own creed are cited against them, and when they are judged, as it were, according to their own confession? It is not a little remarkable, in how many ways, God has condemned abominations such as these. Thus when Moses died, the Israelites could not find his body; for had they, the probability is, that they would have worshipped the remains of their great benefactor. As little is known of the Virgin Mary, as she is spoken of only once after the ascension. Our Saviour, on more than one occasion, during his life time, addressed her in a way which tended not only to discountenance idolatry, but even to prevent the idea of it being indulged in. As when he said, †“Woman, what have I to do with thee?” And again, ‡“who is my mother, and who are my brethren?” Which he thus answered, “behold my mother, and my brethren, for whosoever shall do the will of my Father, which is in heaven, the same is my brother, sister, and mother.” It is most certain, that his views penetrated into futurity, and that he foresaw the blasphemous worship of the Virgin, when he declared himself in this decided manner. With respect to Joseph, who sprang up all at once the next greatest saint to his spouse Mary, in the fourteenth century, his death is not once mentioned; and, with the exception of Peter, the same may be said of the Apostles. It would, therefore, appear astonishing, when every thing, which bore relation to the death of these extraordinary men, has been wrapped up in obscurity, that this all-wise purpose of God should be perverted to the propagation of error, were it not known, that the whole fabrication of saint-worship, in the Church of Rome, proceeded from covetousness and ambition; to gratify which, every feeling of true piety and devotion was necessarily prostituted.

\* Errata, page 59.

† John c. ii. v. iv.

‡ Matt. c. xii. v. 48, 49, 50. and Mark, c. iii. v. 33, 34, 35.

## FIG. X.—THE DISTINCTION OF RELATIVE AND DIVINE WORSHIP.

	Orig. Greek.	V. Late Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
	<p>καὶ ἰακώβ ἐκτενέως ἐβλό- ησεν τοὺς υἱοὺς αὐτοῦ καὶ εὐλόγη- σεν ἐπὶ τὸ ἀκρὸν τῆς ῥαβδῶς αὐτοῦ.</p>	Fide Jacob, moriens; singulis filiis Joseph benedixit: & adoravit fastigium virgæ ejus. The Vulg. text, according to MONT. adoravit <i>super</i> fastigium, &c.	By faith, Jacob dying, blessed every one of the sons of Joseph, and adored the top of his rod.	Per fidem, Jacob moriens singulis filiis Joseph benedixit: et adoravit <i>super</i> extremo baculo suo. MONT. renders it, <i>super summitatem</i> virgæ sue.	. . . . . and 'leaning on the end of his staff,' worshipped God.'	By faith Jacob, when he was a dying, blessed both the sons of Joseph; and 'worshipped, <i>leaning</i> upon the top of his staff.'
Gen. xlvii. 31.	<p>καὶ προσεκύνη- σεν Ἰσραὴλ ἐπὶ τὸ ἀκρὸν τῆς ῥαβδῶς αὐτοῦ. וַיִּתְחַו יִשְׂרָאֵל עַל רֹאשׁ הַמִּטָּה</p>	Adoravit Israel Deum conversus ad lectuli caput. PAGN. et incurvavit se Israel ad caput lecti.	Israel adored God, turning <i>to</i> the bed's head.	MONT. prefers <i>super</i> to 'ad.'	Israel 'worshipped' God 'towards' the bed's head.	And Israel 'bowed himself upon' the bed's head. (57)
P's. xcix. 5.	<p>καὶ προσκυνοῦτε τῷ ὑποπόδιῳ τῶν ποδῶν αὐτοῦ, ὅτι ἅγιος ἐστὶ.</p>	Et adorate Scabellum pedum ejus, quoniam sanctum est. PAGN. et incurvate vos scabello pedum ejus, sanctum quod est.	And adore ye his footstool, because it is holy. According to Ward, 'the footstool of his feet.'		and 'fall down before' his footstool, for he is holy.	'And worship at' his footstool, for he is holy. (58)
Ib. cxxxii. 7.	<p>προσκυνήσωμεν εἰς τὸν τόπον ὃν ἐστησαν οἱ πόδες αὐτοῦ.</p>	Adorabimus in loco, ubi steterunt pedes ejus. PAGN. incurvabimus nos scabellum pedum ejus.	We will adore in the place where his feet stood.		we will 'fall down before his footstool.'	We will 'worship at his footstool.' (60)

57. Εξα5ον. "Both the sons," intimates Ephraim and Manasseh, the rulers of the two

tribes; whereas, “*every one* of the sons” would imply that Joseph had more than two. And as to the concluding part of this verse, it evidently sets aside, instead of establishing, the doctrine of inferior worship, or, as the Romish Church denominates it, *DULIA*. For as St. Paul cites the passage, in the sense it bears in the \**LXX.* and as the preposition *ἐν* is introduced there, it must, if it have any signification, mean *upon*. Besides, the Hebrew word *נֶחֱשֶׁת* is either ‘staff,’ or ‘bed,’ according to its punctuation, which Ward himself is forced to confess. If the former acceptation be adopted, it will follow, that Jacob required support on account of his infirmities; if the latter, that he turned away his face from the obtrusion of external objects to his bed’s head, the better to indulge his deep meditations. In fine, the passage manifestly indicates Jacob’s posture in worship, and *not* the object of his worship. † Grotius, in his comments, thus pertinently expresses himself: “*videtur Jacobus, quo majorem Deo honorem haberet, preces facturus, ex lecto surrexisse, et in eo consedissee, innatus scipioni, qui gestus egregiam habet fidei imaginem.*”

“But here,” says Ward, “they add two words more than are in the Greek text, *leaning* and *God*, “forcing *αὐτῶς* to signify *ἀντὶς*, &c.” This is of the same complexion with his other charges, since those very words were, in the first Protestant Translations, printed in italics, to shew that they had not corresponding ones in the original; even without them, the sense would not be at all affected. So blinded was this man by his zeal to attach error to the last Protestant Translation of the Bible, that although he gives its ‡ reading of this text, in which only one of the terms objected to by him occurs, yet he quotes the above cavil against § both words, nearly in the very form in which Gregory Martin made his objection in the preceding century.

If, then, the || preposition had no meaning, the Apostle would, it may be fairly presumed, have omitted it; or, if he had designed to express nothing more than the adoration of Joseph’s sceptre, he would not have exclusively referred to its top, or extremity; there being no more reason, why that particular part should be adored, than any other. Hence manifestly appears the propriety of retaining the explanatory word *leaning*. But admitting the correctness of the Popish interpretation, “towards the top of his sceptre,” which, as ¶ Ward says, “is according to the Greek;” yet that would not warrant the worshipping of images, which is expressly forbidden by the second commandment.

As to *αὐτῶς*, it is not, as he says, forced to signify *ἀντὶς*, nor is it “as rare as *virgæ ejus* for *virgæ suæ*,” since it is frequently used for it, except when a second antecedent, to which it is referred, occurs; then, to avoid ambiguity, *ἀντὶς* is used.

“But why is it,” continues Ward, “that they boldly add (*leaned* and *God*) in one place, and take away (*God*) in another?” The fact is, the word *God* does not occur in the original of either text, although it may be fairly considered as understood, which caused the early translators, guided as they were by the meaning, to introduce it in *both* places, and to mark it, as was before observed, in italics. The last Translators, however, keeping closer to the original, omitted the word in *one* place, as it was not expressed, though understood, and therefore consistently did so in the other. So that

\* Genesis, c. xlvii. v. 31.

† Vid. Pol. Synops. in loc.

‡ Errata fifth column, Page 60.

§ *Sæpe usitatur pro ἐκστρέφειν vel ἀμφω.* See Whitby in loc.

|| *Εν* *super* has not been translated by the Rhemists.

¶ Errata, page 61



the charge is false, whether directed against these, or those translators. Besides, the early translators, if they added 'leaned and God' in one text, did not suppress 'worshipped God,' in the other; and their successors not having added 'God,' in one case, could not be said to omit it in the other. To satisfy himself in this, the reader need but consult the last two columns belonging to numbers 57 and 58, where he will find the identical reading of both English versions as given by Ward. It will likewise be perceived, under the head RHEMISH VERSION, that the Popish translators introduced the word 'God' into their translation of the Hebrew passage, while they omitted it in their translation of the Greek one! This is the more remarkable, as the corresponding word is *not* in the Hebrew, to which language, Ward himself, on this occasion, appeals; indeed, he even quotes the very passage itself, as if to shew that it was not there. So much for the consistency of Popish controvertists!

58. \* עַל. EPI. The passage, in which the foregoing Hebrew word is found, is the very one which St. Paul had in view, when speaking of Jacob blessing Joseph's sons. It is worth observing, that that very particle, which occurs in the original, is rendered *ἐπι* in the version of the Seventy, and has also been translated 'to,' in the Douay O. T.; while the translation of *ἐπι* is suppressed in the Rhemish New Testament. In the †first Book of Kings, the Hebrew (of which the following is the Septuagint Greek, καὶ προσκυλήσεν ὁ βασιλεὺς ἐπὶ [ἐν] τῇ κοιτῇ) is translated by Jerome, "et adoravit rex *in* lectulo suo;" and by Pagninus, "et incurvavit se rex *super* lectum;" and by the Douay doctors, "and the King adored *in* his bed." Thus, as it appears, that notice is taken of the Hebrew preposition in each of the different languages, into which this text has been translated, as well as of that belonging to the present number, it is highly probable that the Rhemists passed it by, in the ‡Epistle to the Hebrews, solely with a view to establish, as §Ward expresses it, "the adoration of creatures, named DULIA; to wit, of the cross and of sacred images." The reader may now easily determine, whether Ward has succeeded in his design, or brought home the charge of wilful mistranslation against the Protestant Translators.

59. 60. || וְשִׁתְחֹוּ Καὶ προσκυνεῖτε. Ward insists, that in passages similar to this in the Psalms, the Hebrew prepositions have no more force, than if we should say in English, without prepositions, 'we will adore the place where his feet stood;' 'adore ye his footstool;' 'adore ye the Lord:' And because the Protestant Translators have rendered one ¶text, viz. 'worship the Lord,' after this manner, his conclusion is, "that in these places their translation is corrupt and wilful, when they say, 'we will fall down *before* or *at* his footstool, &c." If the English Translators committed any fault here, in not noticing the Hebrew particle, it must be allowed to be one of a perfectly venial nature, as the worship is only referred to the Lord himself. It is a very different thing to fall down *in*, *at*, or *before*, a place where God appointed his worship to be kept, as in the Temple, Tabernacle, Mount Sion, &c. and to bow down to them, for the purpose of paying them worship. The Jews were expressly enjoined the former practice; while, on the contrary, Christians are no where directed to worship *at* or *before* the crucifix, relics, images, &c. &c.

\* עַל in the translation made from the Chaldee Paraphrase, is rendered *super*. In Sixtus Vth's Bible, the same reading obtains. It is by this Hebrew word, too, that Beza determines the meaning of *ἐπι*, in Hebrews, c. xi. v. 21. "Επι nihil aliud hic declarat quam *super*: ut sit hic sensus, Jacobum adorasse *super* extremo baculo, id est, baculo *innitum*; quod unus ex celebris Augustinus vidit: ut si in vernaculo sermone nostro dicas, *sur le bout de son bâton*." BEZ. ANNOT. page 429.

† C. i. v. 37.

‡ C. xi. v. 21.

§ Errata, page 61.

¶ From שִׁתְחֹוּ To fall prostrate on the ground. PARZ. II.

§ Psal. xlv. v. 2

But as Ward, in bringing forward the above texts, has endeavoured to make out that *עַל* means 'towards,' or rather that it has no meaning at all, by determining its acceptation from the corresponding Hebrew word, it is fit to meet him on his own ground, as even there, it can be shewn that he is totally wrong. It is, however, first necessary to state, that the Hebrew, to which, in the beginning, he referred *עַל* was the particle *עַל*; and that finding he must, in that case, attach some sense or other to it, he then refers it to the prefix *עַל*.

On inspecting the texts belonging to numbers 59. 60. in the columns, the reader will perceive, that even in the Popish translation, (*le*) is not an expletive in the latter number. The original *\*le hadom raglain* is precisely the same in both texts, and consequently so are the translations of them in the Protestant Bible. The ancient translators rendered *le* before, and the late ones *at*, in either text; while the Popish renderings of the two texts are inconsistent with each other; so that if one be right, the other must be wrong. For, in the first of them, the prefix *le* is converted into a mere expletive, while in the second, it is made significant, and of the same import as that, which it receives in the English Translation of 1611; and although not construed by the same word *at*, yet by a circumlocution, it is made to bear the same meaning, viz. "in the place where." This is another instance of Ward's fairness, in censuring the Protestant Translators for making the prefix *le* significant, by rendering *at* in both those texts, while his own translation of one of them justifies that use of the word.

The exact translation of the Hebrew word at the head of this article is, "fall prostrate on the ground." This was the profoundest act of adoration in the East, whether civil or religious: yet it is also used to express humility of mind, as in Psal. xlii. v. 5. "why art thou cast down, O my soul?" and also in different other places. The Greek word *προσκυνεω* is used by Herodotus, to express that abject prostration before the Persian Monarch, which was exacted by him from his subjects, and has been applied where profound reverence is said to be required for the prince, or civil magistrate; but that surely cannot warrant adoration in a religious sense. Beside the commandment, the express words of Christ condemn it; § "thou shalt worship the Lord thy God, and him only shalt thou serve." Here evidently is the distinction drawn by Papists between *Dulia* and *Latria* done away; since it was the former Satan required, when CHRIST told him, that religious worship was due to GOD alone.

That "worship at his footstool," &c. is no mistranslation, may be proved from the conclusion of the Psalm itself. In one place, the prophet used these words, and added as a reason, "for he is holy." In the other, he says, "worship at his holy hill; for the Lord our God is holy." If the Greek be followed, it is clear enough, that the word *ἅγιος*, in the former text, refers to the object of worship, scil. *ἅγιος*, and not to *υποπόδιον*, which is of a different gender. In the latter text, the doubt is removed, as *ἅγιος ὁ θεός* is expressed. This is further confirmed by the Hebrew, the source and spring, whence the meaning of the Royal Psalmist may be best derived; since instead of קדוש הוּא, LXX. *ἅγιος ἐστὶ*, "he is holy:" he, immediately after, more fully expresses himself thus, קדוש יהוה, LXX. *ἅγιος ὁ θεός*, "the Lord our God is holy." These words, therefore, remove any ambiguity which might be supposed to exist in those. The Prophet, in mentioning the "holy hill," but points out where the

\* קדוש הוּא

† See col. RIEM VERS. No. 59.

‡ IBID. No. 60.

§ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΕ ΠΡΟΣΚΥΝΗΣΑΙ, καὶ αὐτῷ ΜΟΝΩ λατρεύσεις. Matt. c. iv. v. 10. and Luke, c. iv. v. 8.

|| The terms LATREIA and DULEIA are borrowed from the Greek, a circumstance no way creditable to the authority ascribed by the Popish Church to the Latin Vulgate. They are not so much as mentioned in the Trent Catechism, nor is the distinction assigned them, any where observed in the New Testament.

“footstool of God lay. His view was solely directed to the ark of the covenant, on the cover of which, under the representation of the Cherubims, the † Lord seemed to rest, as on a throne; but he no more designed that it should be adored, than the hill on which it stood.

Ward, most barefacedly, misrepresents St. Augustine's interpretation of the text, when he says, that that Father inferred from it, “that the blessed sacrament must be adored, and that no good Christian takes it, before he adores it.” St. Augustine's words are, that the humanity, or body, of Christ must be adored, but *not the blessed sacrament*. And that he did not consider his humanity, or body, inherent in the sacrament, is evident from what he conceived a sacrament to be. “In ‡ sacraments,” says he, “we are to see, not what they are, but what they signify.”

Lastly, Jerome says, that to adore any creatures is downright idolatry. And on the passage in question he remarks, ‘We do not worship, but *honour* the religious martyrs; for this reason, that we might *adore* him whose martyrs they are.’ Thus does he decidedly condemn the *DULIA*, inasmuch as he makes adoration proper only to God.

## SECTION XI.—SACRED IMAGES, AND THE USE OF THEM.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Col. iii. 5.	καὶ τὴν πλεονεξίαν, ἣτις ἐστὶν εἰδωλολάτρεία.	et avaritiam quæ est simulachrorum servitus.	And avarice, which is the service of idols. Later editions have ‘covetousness.’	et avaritiam, quæ est idololatria. MONT. <i>idololatria.</i>	*And covetousness which is ‘the worshipping of images.’	And covetousness, which is ‘idolatry.’ (61)
Eph. v. 5.	ἡ πλεονεξίας, ὅς ἐστιν εἰδωλολάτρεία.	aut avarus quod est idolorum servitus. (alii legunt, <i>servus.</i> )	or covetous person which is the service of idols. (others ‘ <i>serv-ing of</i> ’)	aut avarum, qui est idololatra. MONT. <i>qui est idololatra.</i>	*And covetous man ‘which is a worshipper of images.’	nor covetous man ‘who is an ‘idolater.’ (62)

Marked thus \* were altered to their present reading A. D. 1611.

\* The Ark so called. See Chron. c. xxviii. v. 2.

† “Quod alis Cherubim, mutuo expansis ac se contingentibus, tanquam sedili vel throno videbatur insidere Dominus, pedibus Arcæ operculo, tanquam scabello impositis. Vid. POL. SYNOPS. in loc.

‡ “In sacramentis videndum est, non quod sint, sed quod significant.”



61. 62. Εἰδωλολατρης. The worship of images consists of two kinds; either when they are worshipped as Gods, as by the ignorant devotees of the present day, in opposition to the first commandment; or, when men pretend to worship God by them, as the better informed Romanists do, in violation of the second commandment. Thus it happens, that this description of worshippers, although they do not believe their saints and angels to be God, yet by paying them the inward worship of the soul, are as guilty of idolatry, as if they did believe them to be Gods; since they ascribe to them that which peculiarly belongs to God.

It may be owing to the similitude which the Apostle discovered between these characters, that he calls the covetous man ‘a worshipper of images,’ or, as it is in later editions of the Protestant Bible, an ‘idolater;’ for, evidently, the man who depends more on his riches, for the support of his life, than on God, should be deemed one.

It is unaccountable, what a propensity to cavil manifests itself in every page of the Errata. In his observations on the present text, Ward sets out with inveighing against the first English Translations of it; and after a torrent of abuse, not only on the Translators, but the Protestant Clergy, concludes with saying, because they have “latterly mended the matter, I will say no more about it.” So that he in a manner admits, that he cavils for cavilling sake. But he has gratified his humour, in this respect, at the expence of his knowledge; since *simulachrum*, the word used by Jerome, denotes an ‘image,’ as much as *imago*. Thus in the Vulgate version of a text, in the first book of Samuel, *simulachrum* does not signify an idol worshipped for God, but the very thing expressed by *imago*. Several of the Fathers take it in the same sense; and, of profane authors, †Cicero applies *simulachrum*, *imago*, and *statua*, alike. It may now be fairly collected, that ‘image’ is no mistranslation of εἰδωλον, much less a wilful corruption; and therefore that Ward was not justifiable in drawing up so severe a stricture on the first Protestant Translation of the texts belonging to the numbers prefixed to this article. In a confident tone, he asks, ‡“when the cross stood many years upon the table in Queen Elizabeth’s chapel, was it against this (the first) commandment?” He should have known, that it is not the having images in churches and chapels, which is contrary to the commandment; but the converting them to a religious use. And if, as he says, “the Lutherans beyond seas” had, in their churches, images of the Virgin Mary and St. John; it was not for the purpose of worshipping them. However, if they deviated in the slightest degree from the word of God, they are no more to be excused, than the Romanists themselves. Ward concludes his remarks on this head with one other enquiry. “For do they not know, that God many times forbade the Jews either to marry or converse with the Gentiles, lest they might fall to worship their idols?” The cases are by no means parallel; as there is a positive commandment in the one case, and in the other a simple prohibition, against intermarriage, or conversation with the heathen.

\* C. xix. In the sixteenth verse, that is called *simulachrum* which was called *statua* in the thirteenth. See also Genesis, c. i. v. 26.

† Pro Archiâ Poetâ.

‡ Errata, page 65:

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
2 Cor. vi. 16.	Τις δε συγκατα- θεσις ναω Θεου μετα ειδωλων.	Quis (alii, qui) autem consensus Templo Dei cum Idolis?	And what agreement hath the Temple of God with idols?	et quæ consen- sio templo Dei cum simula- chris?	*How agreeth the temple of God with 'images?'	And what agreement hath the Temple of God with 'idols?' (63)
1 John v. 21.	Τεκνια, φυ- λαξατε εαυτους απο των ειδω- λων.	Filioli, custo- dite vos a si- mulachris.	My little chil- dren, keep yourselves from idols.	Filioli, cavete vobis ab idolis. MONT. vos <i>ipsos ab</i> <i>idolis.</i>	*. . . . 'keep yourselves from images.'	little children, keep yourselves from 'idols.' (64)
1 Cor. x. 7.	μηδε ειδωλολα- τραι γινεσθε, κα- θως τινες αυτων.	Neque idolo- latræ efficia- mini, sicut quidam ex ipsis.	Neither be- come ye idola- ters, as certain of them.	Ne igitur idolo- latræ fiatis, sicut quidam eorum.	*Be not 'wor- shippers of images,' as some of them.	Neither be ye 'idolaters,' as <i>were</i> some of them. (65)
1 Cor. v. 10.	η ειδωλολατραις.	aut idolis ser- vientibus.	or the servers of idols.	aut idololatrīs. MONT. <i>idololatrīs.</i>	'idolaters'	or with 'idolaters' (66)
Ibid.....11.	η ειδωλολατραις.	aut idolis ser- viens.	or a server of idols.	idololatra. MONT. <i>idololatra.</i>	*a worshipper of images.	or an idolater. (67)

Marked thus \* were altered to their present reading A. D. 1611.

63.—67. Ειδωλον. It is to no purpose that the Protestant Translators of 1611 conformed

their version of the texts connected with the foregoing numbers to the Popish one, as this circumstance is not even noticed by Ward, while he inveighs with peculiar acrimony against their predecessors for having, with \**“malicious intent, and set purpose of deluding the poor simple people,”* preferred IMAGES to IDOLS; as if *“images might not be had without sin.”* He then subjoins, for *“we see the Jews had the images of the cherubims, and the figures of the oxen in the temple, and the image of the brazen serpent in the wilderness, by God’s appointment.”* There cannot be a weaker, or more futile objection, than that, which he has here advanced. For, in the first place, how could any delusion be intended, when it was admitted, at the very time, and set forth in the marginal notes to the English Bibles, that the Translators considered ‘worshippers of images,’ and ‘idolaters,’ to imply one and the same thing? Next, if God appointed the cherubims, the oxen, and the pomegranates, to be made, it was not that He should be worshipped in, or through them; they were merely ornaments, and only designed for decorating and beautifying the temple. So that the commandment, ‘thou shalt not make to thyself any graven image, &c.’ imposes a restraint on men not to make images for religious purposes, which are the device of their own imaginations, or unauthorised by God. Against such the Apostle spoke, and nothing more was intended by the Protestant Translators. And, lastly, as to the brazen serpent, it was |||broken in pieces, when the people began to worship it.

‡ Doctor Milner, whose zeal in the cause of Popery has scarcely been exceeded by that of Ward, attempts to give a colour to image-worship, by citing the following passage from Bede’s §works. *“If it was lawful to make twelve oxen of brass to support the brazen sea, it cannot be amiss to paint the twelve Apostles going to preach to all nations.”* From these words, nothing beside the lawfulness of having images in churches, is alluded to; a point which Protestants will as readily concede to Doctor Milner, (since there exist images at this day in several of their churches,) as they do, that of the Jews having had the images prescribed them, without sin, to his favourite author, Ward. There is no doubt of that Father’s principles having been misrepresented, as he elsewhere unequivocally ||condemns the honour and worship paid to images. It makes no difference, that, in the passage quoted, he speaks of heathens; his language is equally directed to the worshippers of Popish Saints, &c. ¶Tertullian, in his commentary on 1 St. John, v. 21. (Number 64) thus forcibly expresses himself, when he desires them to keep away, *“not now from idolatry, as from the service; but from the idols themselves, that is, from the very image or shape of them. For, it is unworthy that the image of the living God should be made the image of an idol, and that being dead.”*

\* Errata, page 63.

† See Ezra vii. 27. Isa. lx. 13. 2 Chron. iii. 6.

||| Quem sane serpentem (says St. Austin) propter facti memoriam reservatum, cum postea populus errans, tanquam idolum colere cepisset, Ezechias fregit, &c. De civit. Lib. x. c. 8. Refer particularly to 2 KINGS xviii. 4. Hezekiah is there said to have *“removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent, that Moses had made: for the children of Israel did burn incense to it.”*

‡ See Inquiry, page 146.

§ De templo Salom. cap. 19.

|| Existit, nescio quis disputator, et dicit, non ego illum lapidem colo, nec illud simulachrum quod est sine sensu. Non ego illud colo, sed adoro quod non video, et servio ei quem non video. Quis est iste? Numen quoddam, inquit, invisibile, quod præsidet simulachro. Hoc modo, reddendo rationem de simulachro, suis deserti videntur quia non colunt idola, et colunt demonia. BENE, ad Cor. c. x.

¶ Non jam ab idololatria, quasi ab officio, sed ab idolis, id est, ab ipsa effigie eorum. Indignum enim, ut imago Dei vivi, imago idoli et mortui fiat, &c.



Book. Ch. Ver.	Orig. Greek	Vulgate Text.	Rhemish Version.	Beza's Latin Text.	Bps. Bible, 1568.	K. James's Bible 1611
Rom. xi. 4.	Κατέλιπον ἐ καὶ τῷ ἐπὶ τῆς χιλίου ἀνδράς οἱ τινὲς ἢ καὶ ἐκαμ- ψαν γυνὴ τῇ Βααλ.	Reliqui mihi septem millia virorum qui non curvave- runt genua ante Baal.	I have left me seven thousand men that have not bowed their knees to Baal.	Feci ut reman- serint mihi sep- tem millia viro- rum qui non flexerunt genu imagini Baal.	. . . . . . . . 'to the <i>image</i> ' of Baal.	I have reserved to myself seven thousand men, who have not bowed the knee 'to the <i>image</i> ' of Baal.  (68)
Acts. xix. 35.	Νεώκορον ἦσαν τῆς μεγάλης θεᾶς Ἀρτεμίδος, καὶ τῆ Διοπύλης.	Cultricem esse magnæ Dianæ et Jovis prolis.	A worshipper of great Diana and Jupiter's Child.  (Some editions read ' <i>offspring</i> .')	Ædituam mag- næ Deæ Dianæ. et a Jove de- lapsi simu- lachri.	'the <i>image</i> ' which came down from Jupiter.	A worshipper of the great God- dess Diana, and of 'the <i>image</i> ' which fell down from Jupiter.  (69)

68. Τῇ Βααλ. These words of St. Paul are found in the Septuagint reading of the \*first book of Kings, whence they are manifestly taken. As the article is feminine, Erasmus supplies εἰκόνη, and Estius εἰδωλόν, which term, according to the LXX. signifies an image or statue; thus in the †second book of Kings, the 'statue (or image) of Baal.'

In Montanus's bible, the *ante* is transferred to the margin from the Vulgate Text, as not having a corresponding preposition in the Greek. Ward is offended with the Protestant Translators for "falsifying and corrupting the scripture, by introducing the word *image* into the text." It is, however, left to the reader to judge; whether image worship be the less condemned by its omission, or its votaries less liable to the Divine vengeance, than the apostate tribes were, among the Jews. In the

\* C. xix. v. 18.

† C. x. v. 26, 27.

allusion made to the destruction of Jerusalem by Nebuchadnezzar, the sentence pronounced on them was,—that whether Baal were worshipped under the representation of the \*male or the female sex, its worshippers would be cut off, while the faithful few would be †exempted.

69. Θεα. Although this is a most remarkable word, yet it has been, somehow, unaccountably passed over by the Rhemish Translators. It is true, it was generally known that Diana was esteemed a Goddess, yet, that did not warrant the suppression of her appropriate title; this is the less excusable, on account of the accuracy, with which Ward boasts they executed their version of the New Testament. How unfair, then, was it in him, with this fact before his eyes, to accuse the Protestant Translators of “intruding the word *image* into the text, although,” he says, “they knew full well it was not in the Greek?” The reader must have already seen, that many of his charges are of this description, unfounded and absurd; or about points, in themselves, of the most trifling import.

Now, as to the translation of ‡Διομειβς, it is maintained, that one more literal could not be given, than that which Ward calls corrupt; and let the subject, to which it refers, be an image, a shield, or any other object of heathen adoration, its own strict and lawful meaning is, “what had fallen down from Jupiter,” or from Heaven; and, therefore, is not of any consequence to the Christian, one way or the other. Isidorus Clarius himself, who restored the ancient Latin copy, by correcting it from the original, rejected *Jovis prolis*, as in the Vulgate text, and substituted, with the consent of the deputies of the Council of Trent, these words: *a §Jove delapsi simulachri*. The word *image* is, therefore, necessarily understood in the original, and is, with great propriety, introduced into the text of the English Translation. Indeed, it would be unpardonable to omit it, as the concurrent voice of history testifies the belief, which prevailed among the Ephesians, that an image of Diana had actually dropt down from heaven into their city. The erection of a splendid temple, which was the wonder of the world, and the immense sums which were spent in beautifying and adorning it; not only shew how peculiarly addicted the Ephesians were to the worship of Diana; but, likewise, the *existence* of her image. Pliny relates the matter at large, Lib. xvi. cap. 40.

\* In some copies of the LXX. the reading is τῷ Βααλ.

† Grotius says, “Effecturum Deum, ut cladibus illis super Tribus Decem venturis, intacti manerent, qui Baalis imagini, nec genua flexerant, nec osculum dederant; plane sicut qui Legem observârunt, exempti sunt ab excidio Hieros. facto per Nabuchodonosorem.” Vid. POL. SYNOPS. in loc. Also, BISHOP PATRICK’S Commentary on 1 Kings, c. xix. v. 18. and 2 Kings, c. x. v. 26, 27.

‡ A Jove delapsus, qui cœlitus descendit. Scap.

§ Vel cœlitus, constat enim Jovem pro *cælo* dici frequens Græcis POL. SYNOPS. in loc.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Exod. xx. 4.	Οὐ ποιήσεις σεαυτῷ εἰδωλόν.	Non facies tibi sculptile.	Thou shalt not make to thee a graven thing.		. . . . . any graven 'image.'	thou shalt not make unto thee any graven 'image.' (70)
Isa. xxx. 22.	καὶ μιανέβης τὰ εἰδωλά τὰ πε- ριεργυρωμένα, καὶ περιέκει- χρυσώμενα λεπ- τὰ ποιήσης.	Et contami- nabis laminas sculptilium argenti tui et vestimen- tum conflati- lis auri tui. PAGN. Con- taminabit operimen- tum sculpti- lium argenti tui, et operi- mentum pre- tiosum con- flatilis auri tui.	And thou shalt contaminate the plates of the sculptils of thy silver, and the garment of the molten of thy gold.	MONT. makes no change in Pag- ninus's version, except in reading <i>superhumale</i> for <i>operimen- tum pretiosum</i> .	The covering of thy 'graven images' of sil- ver, and the ornament of thy 'molten images' of gold.	Ye shall defile also the covering of thy 'graven images' of silver, and the ornament of thy 'molten images' of gold.  (71)
Hab. ii. 18.	Τί ὠφελεῖ γλυπ- τὸν (ἱδδ) ὅτι ἐλύψαν (ἱδδ) αὐτό; ἐπλάσεν αὐτό χῶνελ μα, φαντασίαν ψευδή.	Quid prodest sculptile, quia sculpsit illud fictor suns, conflatile et 'imaginem' falsam? PAGN. <i>docens men- dacium.</i>	What profiteth the thing en- graven, that the forger thereof hath graven it, a molten, and a false image?		What profiteth the image, for the maker thereof hath made it an image, and a teacher of lies?	What profiteth the 'graven image,' that the maker thereof hath graven it; the molten image and a teacher of lies?  (72)
Dan. xiv. 4.	εἰδωλά χειροποιήτα.	Idola manu- facta.	Idols made with hands.		Apocryphal.	Apocryphal.  (73)



70. \*פסל †εἰδωλον. Whether *thing* or *image* be admitted as the literal English, no change is given thereby to the commandment against idolatry. The Hebrew word means what is hewn or carved; so that whether the representation of any living or inanimate thing, which was worshipped, were cast, painted, or carved, its worship was alike forbidden. With respect to those things commanded by God, as the Cherubims, Oxen, Brazen Serpent, &c. there is not, in scripture, one word of *command*, or even of *intimation*, that he would have them worshipped.

Ward, it must be observed, only quotes the first clause of the commandment, †“thou shalt not make to thyself any graven *thing*.” The reason is obvious, for had he annexed what immediately follows, “nor the likeness of *any* thing, &c.” “thou shalt not bow thyself down to them, &c.” it would have overturned his arguments for a distinction between idols and images, which are bowed down to, and revered, for the sake of what they represent. It would also shew the signification of *pesel*, and that the meaning of the whole sentence is precisely the same, whether it be rendered graven thing, or graven image. The reader will also perceive that, in the passage omitted by Ward, the prohibition against bowing down to images is, if possible, more strongly expressed in the Hebrew and Greek than in the English translation, as the word כּ and παντος signify ‘*any at all*,’ or ‘*whatever*.’ The Protestant Translators, however, deeming “any” expressive enough, dispensed with the use of these adjuncts. Indeed, the use of them would evidently be redundant. So that the words which immediately follow εἰδωλον, viz. εἰς ΠΑΝΤΟΣ ὁμοιωμα; or, to refer even to the Vulgate, those subjoined to “sculptile,” viz. “neque *omnem* similitudinem,” clearly prove, that neither the Seventy nor Jerome took *pesel*, generally, for *any* graven work. §Origin says, that neither a picture drawer, nor a statuary was allowed in the Jewish state. His words are, ζωγραφος, εἰς ἀγαλματοποιος ἐν τῇ πολιτείᾳ αὐτῶν, &c. This passage fully declares *his* meaning.

\* To cut with a tool, and as a noun, a graven or carved image. PARKH.

† From εἶδος, an *image* or *representation*, whether corporeal or mental, of some other thing.—PARKH. Tertullian calls it *formula*, (dim. a *forma*) deriving it, however, from the same word εἶδος, and most pointedly condemns every kind of idolatry. “Igitur omnis forma (scil. εἶδος) vel formula (εἰδωλον) idolum se dici exposcit. Inde idololatria, *omnis* circa idolum *famulatus*, et *servitus*” TERT. DE IDOLOLATRIA. c. iii. As it is here determined, that *every description of serviceable attendance* (*famulatus*) on an idol, is *idolatry*, and that idol is but the generic appellation of forms of things, great or small; the attempt is vain to distinguish between idols and images. Homer, too, determines εἰδωλον to be synonymous with image :

Αὐταρ ὁ Εἰδωλον τεύξ᾽ ἀργυροτόκος Ἀπολλων. IL. E. 440. And again, Τηλε με ἐξεγρυσιν Ψυχῆς Εἰδωλα καμουτων. IL. Ψ. 72.

Pope, in explaining the Ægyptian philosophy followed by Homer, observes, that εἰδωλον “is properly the *image* of the body in which it was inclosed.” TRANSL. vol. iv. p. 169. And Wolfius says, nunc pro *simulachro*, nunc pro defunctorum seu inferorum *ambros spectrisve* sumitur. CURÆ. PHILOL. vol. iii. p. 421.

‡ Ward says, that the clauses, “thou shalt not make to thyself any graven thing, &c.” belong to the *first* commandment; yet in Butler’s Catechism they are suppressed. But whether they be suppressed, or moulded into *one*, with the first commandment, a division of the tenth necessarily follows, in order to make out the ninth, which would otherwise be wanting. Let the reader now compare Exod. xx. 17. with Deut. v. 21. and he will see that the clause, “thou shalt not covet thy neighbour’s wife,” which the Popish Church sets down as the ninth commandment, occurs *second* in order in the former place, and *first* in the latter. Can there be a plainer proof than this, that God designed that the commandment relative to *coveting* should be *one* and the *same*; and, therefore, that the clauses, in which, the making, and worshipping, graven images are forbidden, should neither be suppressed, nor made a part of the first commandment? Reader, examine and judge.

71. מַסֶּכֶת-פְּסִילִי The prophetic admonition, which amounts to this, that one God be worshipped, and all heathen superstition be abolished, is alike contained in either the Douay or Protestant Version, and has equally a reference to the images now used by the Romanists, as it had, when delivered, to pagan idols; both tending to withdraw the minds of men from the worship of God. It does not require much penetration to perceive that the Protestant translation is the true one, and that that of Douay is less clear and satisfactory, notwithstanding that Ward affects to disprove it. He ushers in the article with observing, \**“the two Hebrew words PESILIM and MASSECHOTH, which in the Latin signify sculptilia and conflatilia, they in their translation render into English by the word images, neither word being Hebrew for an image.”* The asseveration contained in this last clause is made in direct opposition to the opinions of the best Hebraists, who consider them to signify nothing else, except graven or cast images, and by the figure synecdoche, as taken generally for every description of images. “But,” continues Ward, “if one should ask, what is the Latin for image? and they should tell him *sculptile*: whereupon he seeing a fair painted image on a table, might perhaps say, *ecce egregium sculptile*; which doubtless every boy in the grammar school would laugh at.”

Now if the question were put, “what is the Latin for an image?” *sculptile*, evidently, would not be the answer; and again, if it should be asked, what *PESILIM* and *MASSECHOTH* signify? neither would the answer be ‘a graven thing,’ or ‘a molten thing;’ as the prophet could not have had in view generally things molten or engraved, such as urns, emblematical devices, &c. In short, the question is not, by what artizan, whether “the painter, or the embroiderer,” images were made; but, whether they were not converted to purposes which were in themselves unlawful. This may account for the difference of the Hebrew words not being preserved in the different translations.

72. פֶּסֶל Ward maintains that *κατασκευα* in the Greek, and *sculptile* in the Latin, signify a “thing different from an image;” and that those “false and heretical translators” formed their version in the present instance, for the purpose of bringing all holy images into contempt. He repeats the same charge of falsehood and heresy, respecting the translation of *conflatile*. A few words, however, will prove it to be utterly unfounded, and that *pesel* and *massecah* signify one and the same thing, viz. image. The Prophet asks, “what profiteth the graven image, (פֶּסֶל) that the maker (יִצְרֵי) hath graven it?” then follows in apposition, מַסֶּכֶת “molten image.” From this, it appears, that although one of the Hebrew words imports an image, which is ‘graven,’ and the other an image, which is molten; yet, without distinction, they both refer to one and the same image. Even the Douay Translation of this text admits of a similar inference, inasmuch as ‘the graven thing,’ and the molten image, are identified by those words. Besides, it would be absurd to suppose, that the Hebrew terms, expressive of what was graven or molten, could, for instance, mean domestic utensils, rather than ‘images,’ to which they are evidently appropriated.

In the prophecy of †Jeremiah, a passage occurs, which confirms the truth of the preceding remarks.

\* Errata, page 67.

† “Every founder is confounded by the graven image; for his molten image is falsehood, and there is no breath in them.” C. x. v. 14.



This prophet, too, uses two different words; the one signifying what is 'graven,' כִּסֵּף, and the other what is 'melted,' נִסְכֵּי: and yet he does not preserve the distinction. Neither is it observed in any of the translations, since they generally declare an image to be intimated. The Vulgate reading, *sculptile* and *conflatile*, and even the Douay translation, viz. "every craftsman is confounded in the sculptil; because it is false that he hath melted, and there is *no spirit* in them," expose Ward's ignorance and presumption, in asserting the Protestant Version, viz. 'image,' to be false. Is more than one thing here meant by both words; or, what other thing can that be, except an image?

"Where," observes \*Ward, "they should translate image, as *imaginem falsam*, a false image, they translate another thing, without any pretence either of *Hebrew* or *Greek*." A Hebrew concordance will convince any of Ward's popish readers, who can use it, that this charge is unsubstantiated by fact. That the Hebrew term מִיִּדֶה never signifies *imago*, as Jerome; nor φαντασμα as the LXX, translated it, is attested by Isidorus Clarius. In his comments on this text he observes, † "that he (the prophet) says a false image; in the Hebrew it is *teaching* or shewing forth a lie." Pagninus renders the Hebrew phrase ‡ מִיִּדֶה שֶׁקֶר § *docens mendacium*, which is approved by Montanus. Thus, according to the only criterion by which the matter can be judged, that of the original languages, the distinction of true and false images falls to the ground; since all images, which are used in religion, are false, and teachers of falsehood. Here it may be said, that a comparison cannot be drawn between a heathen idol, and a popish image; as that may be the representative of a devil, this, of an angel. However true this may be, they are alike objectionable; and although the prophet had only in view the condemnation of pagan idols, which were unavailing even to their very votaries in the day of captivity; yet when Ward quotes the passage, for the purpose of founding the doctrine of image worship on, what he calls, the *pure* and *genuine* interpretation of the college at Douay, he brings down the same censure on the popish worshippers of images, which was denounced against the idolatrous Jews.

Calvin's note on the passage is too concise and appropriate to be omitted. He thus explains it, "mera illusio, idolum quodvis, quod *falso docet*;" as inducing the ignorant to think that God is like the work of men's hands. It is, therefore, manifest that the Protestant Translation of the passage, which Ward brands as erroneous, is correct; and that its faithfulness is sanctioned by some of the most eminent authorities.

73. Apocryphal. It would not be necessary to offer any remark on this text, as the chapter in which it is found is uncanonical, but for an observation which Ward has thought proper to make. "They proceed so far as though Daniel had said, nothing made with hands was to be adored, not the Ark, nor the Propitiatory, no, nor the Holy Cross itself, on which our Saviour shed his precious blood." Nothing can be clearer than that *neither* of the two first was to be worshipped, as they were χεῖροποιήματα, made with hands; and that God only was to be worshipped, where they were; while they

\* Errata, page 67.

† "Quod ait imaginem falsam, Hebraice, est *docens* vel annuncians mendacium."

‡ מִיִּדֶה שֶׁקֶר fallaciter dicere vel agere. Buxt. also TAYLOR'S CONCORD.

§ See Column VULGATE TEXT.



were to be but reverently esteemed. As to the Cross, there is no reason why it should be worshipped, were it even possible to find it; and not rather be broken in pieces, as the brazen Serpent was by \*Hezekiah. It was held in no estimation by the Apostles, and when Nicodemus and Joseph of Arimathea had it in their power, they neglected its preservation. But as it is reported to have been found, (Doctor Milner himself gravely tells his readers that he has a precious fragment of it) it is proper to state the opinion of St. Ambrose respecting it. †“ Helena worshipped the king, *not* indeed the wood, for this is an heathenish error, and the vanity of ungodly men.” It is not possible for language to convey a more express condemnation of the popish custom of paying adoration to the Rood.

The story respecting its *invention* is one which shews, as forcibly as any thing can, the degraded state into which the reason of a man may be sunk, whose mind is enveloped by the mists of superstition. Of this Doctor Milner is a melancholy instance; a gentleman who, on every subject unconnected with religion, speaks like a man of talent and erudition; but when he discusses theological points, he not unfrequently exhibits the most manifest signs of an impaired intellect.

In a ‡letter addressed to a friend from Cashel, dated July 21st, 1807, on the subject of the ruins of the HOLY CROSS in the county of Tipperary, he thus expresses himself: “ You will be surprised, Sir, when I tell you, that the *identical* portion of the *true* Cross, for the sake of which this splendid fane was erected, is now in the possession of my respected friend and fellow traveller.” Then, after *accounting* for the manner of its preservation, and declaring himself satisfied with the authenticity of the vouchers about *this fact*, he observes, “ it is by far the §largest piece of *the* Cross I ever met with, being about two inches and a half long, and about half an inch broad, but very thin. It is inserted in the lower shaft of an archiepiscopal cross, made of some curious wood, and inclosed in a gilt case.” What a fatuity; either that Doctor Milner should himself believe, or attempt to palm on others, so gross a fabrication! ¶Cyril of Jerusalem, whom he quotes, certainly speaks of the discovery of the Cross in the reign of Constantine, but unaccountably attributes its appearance in the midst of the heavens, to the reign of his successor Constantius. Here the pious bishop’s ignorance of the period in which the miraculous Cross really appeared, betrays itself, and the contradiction, which shews itself on the face of the matter, and which cannot be reconciled either by him or his Irish Episcopal Brethren, deservedly sinks the credit of the Father’s testimony. Besides, what credit is due to Cyril, whose rhetorical flourishes, on this and other subjects connected with it, seem to be the only foundation for Paulinus’s improving them into real facts, when Eusebius, the ecclesiastical historian of the day, is *silent* about the matter; when not even a word is spoken of Helena; nor so much as an allusion is made to her by him?

\* 2 Kings, c. xviii. v. 4.

† De obit. Theodosii.

‡ Inquiry, page 128.

§ When Doctor Milner can seriously declare, that *he has seen fragments* of the accursed instrument of our Saviour’s suffering, who dare disbelieve his narrative of the miraculous cure of Winifred White? Who, after this, can imply a doubt of the supernatural privilege communicated to the Virgin’s milk; of her image at Erbach shedding tears at the return of Easter; of the flight of the chapel of Loretto through the air; and of the *three* heads of John the Baptist, as mentioned by Fleury, shewn at three different places at the *same* time;---since they are stories which are equally well authenticated? At least, the poor credulous Irish, who have ever been the dupes of juggling impostors, will swallow all his lying wonders as undoubted facts, reported as they are by the accredited agent of their Hierarchy, a Vicar Apostolic, a Bishop *Castalensis* IPSE!

¶ Apud Baron. A. D. 353. No. 26.

Had Doctor Milner consulted Basnage's history of the Jews, he would have perceived, that the Empress Helena, who, he roundly affirms, *found* the true Cross, was not converted to Christianity at the time fixed on by popish writers for its discovery, and that this want of chronological coincidence proves the tradition respecting the Cross entirely groundless. That author, in his \*CONTINUATION of Josephus, brings forward the most incontrovertible proofs, that the merit of discovering the wood upon which Jesus Christ suffered, is to be ascribed to a Jew named JUDAS, and not to Helena. For, *first*, he argues from Eusebius's taking no notice of the matter, although reported to have taken place in the immediate neighbourhood of his bishoprick, which he would not have done, had Helena, the mother of his hero, really made the discovery, and had God recognised her zeal by a public miracle—such as that of re animating a dead body when placed on the Cross on which Christ suffered; a circumstance which distinguished it from those of the thieves. He *then* adduces the testimony of Gregory of Tours, the most ancient historian of any who have spoken of the discovery of the Cross. This writer gives the glory of it to Judas. Basnage, afterwards, proceeds to say, that Schelstrate, the Vatican librarian, thinks that Gregory of Tours took this fact from an ancient catalogue of the Popes, in which the discovery of the Cross, and baptism of Judas, are placed under the Pontificate of Eusebius. The same observation is made by Holstenius, another Vatican librarian. “These proofs,” observes Basnage, “are not questionable—they come from good hands. The ancient historians of the Popes furnish them, and their librarians publish them, and at the same time give glory to the truth.” The matter, then, as to time and circumstance, stands briefly thus: Eusebius was Pope before Constantine was a Christian: Judas found the Cross of Christ, in Eusebius's Pontificate; therefore Helena, who was still an idolater and an heathen, could not have had any part in the transaction. So that the historian has committed a gross error in not accurately computing the years of Constantine, and his conversion. Dr. Milner and his Irish Episcopal Brethren will, no doubt, endeavour, as Baronius has attempted to do, to get over this difficulty, by associating Helena with Judas, and by giving to one the glory of pointing out, and to the other, that of honouring, the Cross of our Saviour. But their attempt will prove abortive, since it must be founded, as has been just shewn, on a perfect anachronism.

As Judas has not in any way accounted for the preservation of the Cross for the period of three hundred years it had remained under ground, the world would have still continued in ignorance, on this head, had not another Jew, who persevered in his religion, obligingly communicated the following particulars. “Abraham,” he says, “being one day at the conflux of the rivers Jor and Dan, and perceiving a man weeping, he advised him to plant three firebrands, and to water them with forty buckets of water, until they struck root, when God would be appeased. The penitent obeyed, and afterwards related, that the firebrands not only *shot out*, but that after they were transplanted into different places, they united and made but one tree!” The Jew's design was to make the Patriarch Abraham the author of a miracle. And surely the story he tells respecting the firebrands is as credible as that of Doctor Milner about a piece of the real cross being still in existence.

\* Book vi. c. xiv. p. 543.

## SECTION XII.—THE LIMBUS PATRUM AND PURGATORY.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text.	Bps. Bible, 1568.	K. James's Bible, 1611
Acts ii. 27.	Ὅτι ἐκτελέσεις τὴν ψυχὴν μου εἰς ἅδαν.	quoniam non derelinques animam meam in inferno.	because thou wilt not leave my soul in hell.	quoniam non derelinques animam meam apud inferos.	. . . . . *in the grave.	because thou wilt not leave my soul in 'hell.'
						(74)
Genesis xxxvii. 35.	Καταξέσονται πρὸς τὸν υἱόν μου πένθων εἰς ἅδαν. ἡ ῥαψ.	descendam ad filium meum lugens in infernum. PAGN. ad sepulchrum.	I will descend unto my son into hell mourning.		into the 'grave.'	I will go down into the 'grave' unto my son mourning.
						(75)
Ibid. xlii. 48.	Καταξέστε με τὸ γέναι μετὰ λυπῆς εἰς ἅδαν.	deducetis canos meos cum dolore ad inferos. PAGN. ad sepulchrum.	you shall bring down my hoar hairs with sorrow unto hell.		'grave.'	Then shall ye bring down my gray hairs with sorrow to the 'grave.'
						(76)
Ibid. xlii. 29. 31.	εἰς ἅδαν.	ad inferos. PAGN. ad sepulchrum.	unto hell.		'grave.'	to the grave.
						(77)
1 Kings ii. 6. 9.	εἰς ἅδαν.	ad inferos. PAGN. ad sepulchrum.	unto hell.		to the 'grave.'	to the 'grave.'
						(78)



74. \* <sup>תַּנְיָא</sup> *Adēs*. Not one of the twelve texts adduced here by Ward establishes the doctrine of LIMBUS PATRUM, or PURGATORY ; since, even according to the Rhemish translation, it is obscure. Where the Hebrew word SHEOL is not rendered *sepulchrum* in the Vulgate, Pagninus usually adopts it, as preferable to infernum ; and in the †Psalms, Montanus substitutes *foveā* for *inferno*. ¶ It is a collective term for all the parts of the earth and sea, which are below the surface of the one, or the bottom of the other : e. g. Jonah was said to be in the midst of SHEOL, when carried by the whale into the depths of the sea. It also signifies the invisible world, and but very seldom the state of the damned. § Rivetus pertinently observes that the word was understood by the Hebrews to signify, in general, the place of the dead. In this sense it is understood by the first commentators, and in the best lexicons. In short, St. Peter interprets the phrase, as of the resurrection of Christ. || David says, “ thou wilt not leave my soul in hell ;” i. e. my life in the grave : and this he said in a prophetic spirit, not of himself, but of Christ. For <sup>נַפְשִׁי</sup> *anima* is as often taken for the body of a dead man, as hell is for the grave.

According to ¶ Ward, the heretical doctrine of the Protestants “ includes many erroneous branches : that all the holy Patriarchs, Prophets, and other holy men, of the Old Testament, went not into the third place ; but that they were in heaven, before our Blessed Saviour had suffered death for their redemption.” However Ward might think, it is perfectly reconcilable with scripture, (see texts Matt. c. viii. v. 11. and Luke, c. xiii. v. 28.) that Christ’s death should be considered to have a retrospective as well as a prospective efficacy ; inasmuch as he was the lamb slain from the foundation of the world. For, those who were justified by faith in his blood, before it was actually shed, received the same reward for their righteousness, which those will, who have since been justified by the same means.

\*\* St. Augustine, on this text, says, “ we are entirely ignorant of a *third* place ; neither do we in the holy scriptures discover it to exist.” Thus, Protestants do not believe that Christ descended into any third place after his death ; and if, as is contained in an article of their creed, they profess a belief that *he descended into hell*, it is, †† “ that dying in the similitude of a sinner, his soul went to the place where the souls of departed men were, thus wholly undergoing the law of death :” or, to use the words of ‡ another eminent Prelate of their Church, “ Christ was in that invisible place, which is the appointed habitation of departed souls, in the interval between death and the general resurrection.” But, besides, that Abraham’s bosom is not that place which Papists denominate LIMBUS PAT-

\* From <sup>קֶבֶר</sup> *ker* to grave. PARKH. It is rendered *sepulchrum* by Buxtorf ; *pulvis* and *sepulchrum* in two versions in Walton’s Polyglott. *Adēs* is rendered Orcus, Tartarus, mors, locus tenebrosus, by Hedericus and Scapula, and Infernus, in the Vulgate Latin reading. It is also rendered “ Orcus, fovea, in qua conduntur mortui,” by Faber, in his Thesaurus.

† SO. v. 13.

‡ See Taylor’s Heb. Concord.

§ “ Ebræis significat locum mortuorum, secundum corpus et secundum animam.” Vid. Pol. Synops. in loc.

|| Psalm, xvi. v. 10.

¶ Errata. page 69.

\*\* “ *Tertium* penitus ignoramus, imo nec esse in sanctis Scripturis invenimus.”

†† PEARSON on the CREED.

‡ Sermon, in 1804, on 1 Pet. c. iii. v. 20. by the Lord Bishop of St. Asaph

rum, appears from St. Luke's Gospel, where Christ, addressing the penitent thief, tells him, "to day thou shalt be with me in paradise." Now St. Paul determines paradise to imply a place of ascent, and not of descent; as he speaks of being † "caught up into paradise." Secondly, Abraham's bosom, instead of being on the border, as the word LIMBUS implies, is ‡/ar distant from hell. Thirdly, it is a place of comfort; and, lastly, there is a great gulph intervening. All these circumstances shew, that the doctrine of an intermediate state of suffering, from which the merits of Christ cannot redeem sinners, is not only not warranted by, but is even contrary to scripture. This tenet has been maintained by the Popish Church from the seventh century, since which period it has been a prolific source of gain to its clergy.

75. 76. 77. "How absurd, also," says §Ward, "is this corruption of theirs, *I will go down into the grave unto my son*; as though Jacob thought that Joseph his son had been buried in a grave; whereas, a little before, he said, that some *wild beast had devoured him*." By the former expression of Jacob is merely meant, that he would die, and consequently be united to his son in soul, though not in body. The same form of expression is often used when men speak of going to their departed friends, although their bodies may have been burned, drowned, or otherwise lie unburied. Thus ||Leigh judiciously observes, that "Jacob would go down mourning into SHEOL to his son, neither to the place of the damned, nor into the grave properly so called; but into the general receptacle of the dead." Moreover, where gray hairs are spoken of, Jacob must mean his body, and consequently the grave, and not hell; as it might naturally be asked, whither should the hoary head go, but to the grave? Isidorus Clarius himself renders שֵׁאֵל in the text, Gen. xxxvii. 35. *sepulchrum*; and when, in other places, he uses *infernus*, he usually explains it, by a note, to signify *sepulchrum*. It is now submitted to the reader, whether the Protestant Translation of the word deserve the appellation of an "absurd corruption" or not

78. Here David meant no more, than that his son should slay Joab for his crimes. When he speaks of Shimei, he lays on Solomon a similar injunction: "but his hoar head bring thou down to the grave with blood." This sentence evidently cannot be understood of his soul going to hell, from the mention made of 'blood,' and can only signify his old body. In Pagninus's Lexicon, although SHEOL be indifferently rendered hell and grave (*infernus et sepulchrum*), yet in this text its signification is confined to the latter term. The following passage from ¶Numbers is not less to the point, than the above instances, since in it the earth is said to have opened her mouth, and to have swallowed up the rebels; "and they, and all that appertained to them, went down alive into (שֵׁאֵל) SHEOL." As, then, it cannot be said, that the men, their tents and cattle, went down to 'hell,' what other interpretation, than *pit* or *grave*, can the word receive?

\*St. Augustine, on the text just cited, makes the following comment: "and they themselves,

\* C. xxiii. v. 43.

† 2 Cor. c. xii. v. 4.

‡ Luke, c. xvi. v. 23.

§ Errata, page 69.

|| Vid. Crit. Sacra. p. 238.

¶ C. xvi. v. 23.

\*\* Et descenderunt ipsi, et omnia quæcunque sunt eis, viventes ad inferos. Notandum secundum locum terrenum, dictos esse inferos, hoc est, &c." Quest. super Num. lib. iv. c. 29.

and all that they had, descended alive. into (*Inferos*) the lower parts. It is to be noted, that *INFERI* is spoken of as an *earthly* place, that is, the lower parts of the earth, &c." Thus he shews that *Infernus* and *Inferi* do not always signify hell; while Ward maintains they are as proper for hell as *panis* is for bread. There can be no question as to whose authority the preference is to be given. Lastly, in the \*Psalms a passage much to the purpose occurs: "Our bones are scattered at the grave's (SHEOL) mouth." This is without dispute a more suitable place for dead men's bones than 'hell,' as it is translated in the Douay Bible.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Psaln lxxxvi. 13.	καὶ ἐξῆλθω τὴν ψυχὴν μου ἐξ ἀδὲς κατωτάτης.	et eruisti ani- mam meam ex inferno inferiori.	Thou hast de- livered my soul from the lower hell.	MONT. fovea in- feriori.	'lowest grave.'	And thou hast delivered my soul from the 'lowest hell.'
						(79)
Ibid. lxxxix. 48.	ἐλευσεται τὴν ψυχὴν αὐτοῦ ἐκ χειρὸς ἀδὲς.	Eruet (Ward reads <i>eruit</i> ) animam suam manu inferi.	Shall he deliver his soul from the hand of hell.		of the 'grave.'	Shall he deliver his soul from the hand of the 'grave.'
						(80)

79. קַטְוֹתָאֵז. **ΚΑΤΩΤΑΤΕΣ.** In whatever sense the words of the Royal Psalmist be taken, whether he were rescued from the greatest dangers, or eternal death; the *limbus patrum* cannot be considered as hinted at in the most distant manner. The Douay Jesuits, in conformity with the Vulgate, adopted (*inferiori*) 'lower,' the comparative degree, which Ward would never have termed the 'true' translation, were he not radically ignorant of the Hebrew language; alike disregarding



the import of the Hebrew term, which simply implies *deep, low, &c.*; and the Septuagint version of it, viz. *κατατατος*, lowest, deepest. Admitting, then, their consistency in this instance, in being guided by the Latin copies, and totally rejecting the Hebrew and Greek; how comes it to pass that in translating a parallel passage in \*Deuteronomy, they overlook the †Vulgate reading, at least that edited by Pope Sixtus, (viz. *deorsum*) and following the Hebrew and Greek, which are critically the same as those in the above text, give their translation in the *superlative* degree? This strange and arbitrary way of proceeding, likewise observable in many other places, forms a striking contrast with the conduct of the Protestant Translators, whose undeviating aim has been to elicit the divine meaning, and then convey it in literal, plain, and unsophisticated language, without regard to any particular purpose.

According to †Ward, St. Jerome says, “Before the coming of Christ, Abraham was in hell: after his coming, the thief was in paradise.” Ward acts unfairly towards the Father, by introducing his words in the shape of a decided opinion, whereas he himself turned them into an allegory to set forth the virtue of Christ’s redemption. But had he pronounced authoritatively on the subject, that would not alter the state of the case, as there is no intimation in scripture, that the Patriarchs and Prophets were removed to a different place, after the death of Christ, from what they had been in before that event took place. In §St. Matthew’s Gospel, it is said, “many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven.” ||St. Luke likewise records, that, at the gathering in of the Gentiles, those Patriarchs were in the kingdom of Heaven, and consequently were found in the same place by them, as by Lazarus.

¶“But,” says Ward, “the same holy doctor (viz. Jerome) resolves it, that Abraham and Lazarus also were in hell, but in a place of great rest and refreshing.” Having thus endeavoured to obviate the objections that both Abraham and Lazarus were in Heaven, he then subjoins what he calls St. Augustine’s interpretation of the text, “that the lower hell is the place wherein the damned are tormented; the higher hell is that wherein the souls of the just rested, calling *both* places by the name of hell.” Now, as to Jerome, he does not explicitly declare himself on the subject; indeed, he makes but a slight allusion to it; while Augustine, at the very commencement of the discussion of the question, relative to the nethermost hell, declares his ignorance, and goes no farther, at most, than a bare conjecture. He sets out with a supposition, that the world, in which we live, is *INFERNUM SUPERIUS*; and the place, whither the dead go, *INFERNUM INFERIUS*: that Christ came to the former by his birth, and to the latter by his death. He then adds, \*\*“*perhaps* even in hell, there is some part lower, in which the ungodly, which have much sinned, are delivered, &c.” His conclusion is equally uncertain: “therefore, *perhaps*, between these two hells, in one of which the souls of the righteous rested; in the other, the souls of the wicked are tormented, &c.” He then winds up the whole with an argument, a *for aiori*, to prove, that Paradise, or Abraham’s bosom, is *HEAVEN*: “how much more, then, may that bosom of Abraham, after this life, be called paradise.” Tertul-

\* C. xxxii. v. 22.

† Some copies have ‘*inferiorem*.’

‡ Errata, page 71.

§ C. viii. v. 11.

|| C. xiii. v. 28.

¶¶ Errata, page 71.

\*\* *Fortassis enim apud inferos est aliqua pars inferior, &c. . . . Ergo inter ista fortasse duo inferna quorum in uno, &c.*” St. Aug. in Psal. lxxxv. v. 13.

lian speaks a language the very reverse of that attributed to him by Ward: "his words are, "hell is one thing, as I think, and Abraham's bosom another thing, &c." And as for Chrysostom, who is brought forward on the occasion, he may be considered as speaking allegorically of the effect of Christ's death and redemption.

From the text itself, part of which is prefixed to this article, Protestants infer, that the souls of all the faithful are delivered from hell; that is, that their deliverance is such as that for which David, in his life time, praised God. The receptacle of the reprobate souls, in the Hebrew, is called GEHINNOM, or TOPHETH; they are, however, properly, the appellations of the place where the idolatrous Jews burned their children alive to Moloch. In Greek and Latin, *gehenna* is used for the same.

80. Εκ χειρος. From the hand; i. e. from the violence of *hades*, or the grave. Such is the obvious sense of the passage; for the last clause of the verse is but a repetition of the preceding one. Moreover, what confirms the strict propriety of preferring the word 'grave,' as a translation, to the word 'hell,' is, that the Hebrew, נֶפֶשׁ which is rendered 'soul,' does not signify the spiritual part, or reasonable \*soul, but the *life*, or the whole person of man; who, therefore, may more fitly be said to be delivered from the hand, or power of the grave.

The doctrine concerning the purification of departed souls by a certain fire, was well understood by the heathen Poets and Philosophers. Eusebius relates that it was held by Plato; their works testify the same thing of Homer and Virgil. To a period therefore of 400 years, at least, before Christianity, may the origin of this doctrine be traced. Certain it is that it had no foundation in the primitive Church; and although attempts were made to introduce it in the fifth century, yet Pope Gregory the Great first gave it countenance. The invasions of the Barbarians from the north, and the almost total extinction of learning, contributed not a little to its reception into the Church, which now became influenced by visions and miracles. The fires of *Ætna* and *Vesuvius* were at this time also supposed to be kindled to torment departed souls. Some were seen broiling on gridirons, and others roasting on spits. Nay, the very ways to purgatory were discovered; one in Sicily, another in Italy, and a third in Ireland! In the succeeding centuries it gradually gained ground, until at last, assuming a settled shape, it sunk into an article of faith at the Council of Trent, in the sixteenth century, continuing from its first propagation to that time, and indeed to the present day, to heap riches on its professors. It is, however, but fair to state, that this absurd doctrine has, from time to time, been protested against; nay, openly ridiculed by men of eminence in the Popish communion. Claud, Bishop of Turin, and Peter Bruges, &c. opposed it, and even Richelieu himself of later times, sported with it as a fit subject of merriment. His pleasantry is thus spoken of: "†How many *Masses*," says he to his chaplain, "would serve to fetch a soul out of purgatory?" Perceiving his hesitancy, the Cardinal solves his doubt in this humorous way; "just so many would serve to fetch a soul out of purgatory, as snow balls would serve to heat an oven."

\* "There is no passage where נֶפֶשׁ hath undoubtedly this meaning." PARKH. in loc.

† See Anecd. of distinguished Persons, and Preserv. against Popery, Vol. ii. Tit. viii. p. 116.

Book Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Hos. xiii. 14.	Sym. legit. εσομαι ἡ πληγὴ σου θανάτου, εσο- μαι ἄδη, &c.	ero mors tua, O mors; mor- sus tuus ero, infernæ.	I will be thy death, O death, thy bite (Ward reads 'sting') will I be, O hell.	Mont. <i>ero pes- tis tua, mors; ero excisio tua, infernæ.</i>	O 'grave.'	O death, I will be thy plagues; O grave, I will be thy destruction. (81)
1 Cor. xv. 55.	Πῶ σὺ, θανάτε, το κεντρὸν; πῶ σὺ, ἄδη, το νίκος;	Ubi est, mors, stimulus tuus? ubi est, infernæ, vic- toria tua? N. B. In se- veral copies of the Vulg. the reading is 'mors,' & not <i>inferna</i> , as quoted by Ward.	Where is, O death, thy sting? where is, O hell, thy victory? N. B. The reading is 'O death,' and not <i>hell</i> , in the Rh. N. T. 1582. Also in the Edinb. edit. of 1804.	Ubi tua, O mors, victoria? ubi tuus, O se- pulchrum, sti- mulus?  Mont. renders <i>ἄδη</i> <i>sepulchrum</i> .	O 'grave.'	O death, where is thy sting? O 'grave,' where is thy victory? (82)
Ps. vi. 5.	ἐν δὲ τῷ ἁδῇ τίς ἐξομολογήσε- ται σοί;	in inferno autem quis confitebitur tibi? PAGN. in <i>sepulchro</i> , &c.	and in hell who shall confess to thee?		in the 'grave.'	in the 'grave' who shall give thee thanks? (83)
Prov. xxvii. 20.	Ἄδης καὶ ἀπω- λεία οὐκ ἐμπνέ- ουσι πάντα.	infernus et perditio nun- quam im- plentur. PAGN. <i>sepul- chrum</i> (LXX) et perditio non satura- buntur.	hell and de- struction are never full. Edinb. edit. 1610,—Hell & <i>perdition</i> are never filled.		*the 'grave.'	hell and destruc- tion are never full. (84)

Marked thus \* altered to the present reading A. D. 1611.

81. ܒܪ \*Destruction. The LXX. rendered this word κεντρὸν; but 'sting,' which that Greek term



implies, is not forcible enough; as the Hebrew word, according to the best \*authorities, signifies what destroys at the same time that it pierces: consequently ‘destruction’ is the best interpretation that can be given it, being comprehensive enough to take in the full import of the original term. שׂאִיל ‘אֲדָנָי here also can only mean grave; for the prophet declares to the people, that if they repented, God would redeem them from the jaws of death and the ‘grave;’ or, that he would not cut them off in such numbers, that they should be thrown confusedly into (‘אֲדָנָי scil. *fovea*) a †pit, as the slain are in battle. Besides, he is not here speaking of the state of the dead.

“If,” says †Ward, “I ask them what is Hebrew, Greek, or Latin, for hell, must they not tell me שׂאִיל ‘אֲדָנָי, *Infernus*?” It has been already shewn, that the Hebrew word primarily signifies a grave, or a receptacle of dead bodies, and but seldom hell, and even then only in a figurative sense. In fact, there is no proper word, in any of the three languages, for that invisible place, in which the souls of the wicked are kept.

Although it be of little consequence, in what acceptation the Greek and Latin terms, which are themselves but translations, are taken; yet, as Ward’s assertion respecting them may be disproved by a few references, it may not be improper to advert to them. That ‘אֲדָנָי, then, is not used exclusively for ‘hell,’ may be ascertained in the Apocryphal writings. In the book of §Wisdom, the Vulgate translation of it is *mors*, in one passage; and, *inferi*, which is given it in the ||other, implies the same thing; as the wicked and ungodly are spoken of, who held the mortality of the soul, and its disappearance into thin air like vapour, and said, that “none was known to return from the (‘אֲדָנָי) grave.” In the ¶first book of Samuel, and in the book of \*\*\*Tobit, the word bears precisely the same signification. In the book of ††Baruch too, it is taken for ‘grave;’ as he says, the dead who are in (SHEOL) ‘אֲדָנָי, shall not praise God; whereas the souls of the righteous, which were in Paradise, did so. Hence it is manifest that ‘אֲדָנָי, in its general sense, means a place to receive the dead. With the Latin word *infernus*, which implies any low place, the Protestant Translators had as little to do as with the Greek, since it was not from that language they made their translation. However, there are not authorities wanting to prove, that it too is not exclusively confined to the word “hell.” St. Jerome himself, whom the Popish doctors so implicitly follow, takes it, in a general sense, to mean any place which receives the souls of the departed, and not where they were included before the coming of Christ; thus giving no intimation whatever concerning the *limbus*. He expresses himself clearly on this head: ††“whatever separates brothers, is to be called hell, &c.”

§§Ward concludes his interrogatories, respecting these words, in the following manner: “If I ask them what word they will bring from those languages to signify ‘grave,’ must they not say, “קֶבֶר, סֶפּוּלְכְּרֻם, *Sepulchrum*?” Surely it cannot be looked on as a proof that SHEOL must signify ‘hell,’ because the words just cited, in their respective languages, signify grave, as if there could not be several words expressive of the same thing. So far from SHEOL and KEBER signifying different things, that

\* Rivetus says, “quicquid pertundendo et perfodiendo repente penetrat.” POL. SYNOPS in loc.

† “Sepulchrum hic intelligit fossam, in quam toti populi conjiciuntur, ut fit in publicis cladibus.” GROTIUS.

‡ Errata, page 71. § C. xvi. v. 13. || C. ii. v. 1. ¶ C. ii. v. 6. \*\* C. xiii. v. 2. †† C. ii. v. 17.

‡‡ “Quicquid igitur separat fratres, infernus est appellandus,” &c.

§§ Errata, page 71.

they are sometimes joined together to express the \*same thing: *Scil.* 'grave.' This is a further proof, were any necessary, that SHEOL, except in a secondary sense, does not bear any other signification than grave or pit. The †Rabbi Solomon, too, says that *Kēber* is the proper interpretation of SHEOL.

82. Ἀδῆ. It is evident that the prophet, in the text belonging to the preceding number, foretold even greater than temporal deliverances from the power of death, in the gospel state; it being in this sense St. Paul interprets his words, when he exclaims, "O death, where is thy sting, &c." ‡St. Jerome, in handling the present text, makes the following inference: "therefore, that which the Apostle hath interpreted of our Lord's resurrection, we neither can, nor dare we, interpret it otherwise." Thus, in the opinion of that father, as the passage alludes to the resurrection of Christ, it is fitter to use the word 'grave,' than 'hell.' Moreover, the word 'grave,' coming immediately after the word 'death,' (with which it is immediately connected) in the very next clause of the sentence, but more fully points out the earnestness of the speaker.

As neither the reading of the Vulgate, nor of the Rhemish version, which Ward used, is the same as those extant, it would be desirable to know what copies he employed. There are strong grounds for suspecting him to have forged these extracts, for the purpose of making out his case; but, it is hoped, Doctor Milner, or some of his 'Episcopal Brethren,' will step forward to vindicate his character, by affording the necessary information.

The reader will perceive, on inspecting the texts belonging to this number in the columns, that the order of the words is not the same in all. This difference is not greater than what is found to exist in some Greek manuscripts; e. g. the Vatican, §Codex Ephreimi, &c. and will account for the text, in the Protestant Bible of 1611, varying in its arrangement from the Latin text of Beza.

83. Ἐξομολογησεται. The Douay translation of this text is, "In hell who shall confess thee?" This, if admitted as the true one, would decidedly make against the error of LIMBUS PATRUM. For as the word 'hell,' in the Popish sense, means Abraham's bosom, a place of joy and happiness; with what truth can it be said, that the souls of the faithful, who are conveyed thither, should be so ungrateful as not to confess unto God, to acknowledge his mercy, and praise him for the benefits he conferred on them? Nothing, therefore, can be more evident, than that by SHEOL, here also, is meant the 'grave,' or place of death, in which no man 'confesses' or gives thanks to God; and that it is for this cause alone David asks for life, that he may offer his praises to God, in his church. His reasoning seems to be this, preserve me from SHEOL, or ἀδης; there being neither wisdom nor remembrance of God there; for, if I die, who will remain 'to praise you,' or 'to give you thanks.' However, neither the one translation nor the other decides the disputed point; since the

\* Rabbi Abraham on Job, c. xvii. v. 13.

† Comment. in Gen. c. xxxvii. v. 35.

‡ "Itaque quod ille in resurrectionem interpretatus est Domini, nos aliter interpretari, nec possumus, nec audemus."

§ "Locum permutant νεκρον et υκος in B. C." See GRIESBACH'S New Testament, vol. ii. p. 285.

|| St. Matthew uses the same verb in c. xi. v. 25, of his Gospel, which Beza thus explains, "*laudo, et gratias ago, gratulor, vel gloriam tibi tribuo.*" Vid. Annot. in loc. PARKHURST says, the LXX. generally apply it in the last sense; viz. *to glorify*, answering to the Hebrew יִשְׁבַּח, which they frequently render by אָמַן *to praise*.



non-existence of purgatory is as far from being determined by the Protestant, as its existence is by the Popish version.

84. Ἀδής. Although this term be rendered alike in both Protestant and Popish Bibles; yet that gives no colour whatever for establishing a doctrine so offensive to reason and common sense, as that of purgatory. It is extraordinary enough that, in this passage, there exists a discordance (trifling it is to be sure, but still it is sufficient to shew the great inaccuracy, if not the dishonesty, which he practised in making quotations;) between that which Ward gives as the reading of the Douay Bible, and what is really there: both are given in the proper \*column.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Heb. v. 7.	καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας.	exauditus est pro suâ reverentiâ.	was heard for his reverence.	et exauditus precibus, liberatus ex metu.	'in that which he feared.'	and was heard 'in that he feared.'

(85)

85. Εὐλαβείας. This term seems to express fear of any kind, but here, a horrid fear; it also implies a religious reverence, namely, to God. The Protestant Translators in rendering it, "in that," i. e. inasmuch as, "he feared," were, it is obvious, desirous of avoiding the ambiguity of the original. And when they perceived the text admitted of the Popish interpretation, viz. "for his piety," they, with their accustomed fairness and candour, inserted it in the margin of their own bible. Εὐλαβηθεὶς in the †Epistle to the Hebrews, is rendered by them "moved with fear," and by the Rhemists, 'fearing.' But in the ‡Acts particularly, the fear entertained by the chief captain 'for Paul's' safety, evidently does not mean a *pious*, or *religious* fear; which sense Jerome confirms by rendering Εὐλαβηθεὶς, *metuens*. The same translator gives *timoratus* for Εὐλαβη; in §St. Luke's Gospel. Montanus renders it *veritus*, and the Protestant and *Popish* translators, "fearing." ||In Joshua, too, the Septuagint reading is ΕΥΕΚΕΥ Εὐλαβείας, which Pagninus renders *timore*, and Montanus, *præ solitudine*. The Protestant translation of the text is "for fear;" while the Douay one is, strange to say, "with that meaning." This last signification is most arbitrary, and differs widely, as well from the Hebrew as from the Greek. It may, therefore, be fairly concluded, that a more perfect version of the passage could not be given, than that which it obtains in the Protestant Bible: nor a more natural interpretation than the following one which is assigned it by the Protestant Church—that it did not arise from that religious reverence which he possessed, but from the actual terror of the trial he had to encounter, "that he was heard," and assurance given him by his father, that he would raise him from the dead, and thus deliver him from his *fear* of being under the dominion of death. Fulke defends the genuineness of the version "in that he feared" against the attacks of the Rhemists, with great success. Having referred to the Syrian translation, where the text in question is rendered "from

\* See column, 'Rhemish Version,' number 84

† C. xii. v. 7.

‡ C. xxiii. v. 10.

§ C. ii. v. 25.

|| C. xxii. v. 24.



fear," he proves, from parallel passages in the Scriptures, and from the expositions of several of the ancient Fathers, that the Protestant rendering is the only one of which the passage would admit. He then concludes with observing, "our interpretation is agreeable to the analogy of faith, and confirms an article of it, that Christ descended into hell, and not only suffered bodily pains, but also great sorrow and anguish of soul: that these sufferings were necessary for our redemption, and that he obeyed, because death was a necessary part of his obedience and sacrifice." Beza, in his annotations, says, that, notwithstanding Christ's deep humility, yet "Nec despondit animum, aut desperavit, spci nostræ auctor." And \*Junius, no less eminent as a commentator, thus sums up the sense of the passage: "Ita acceptus fuit deo, ut quem metum ex peccatis nostris, pœnisque meritis, et sponsione sua, secundum hominem conceperat, is a Deo Patre levaretur absolutissime, testata remissione peccatorum ad abolendam maledictionem nostram." After this clear and impartial exposition; can any be found weak enough to subscribe to Ward's opinion, that the Protestant translation of it is a †*most damnable corruption*; or believe him when he says, that the sense in which Protestants understand this text, was invented by Calvin, to defend his "blasphemous doctrine, that our Saviour Jesus Christ, upon the cross, was horribly afraid of damnation, and that he was in the very sorrows and torments of the damned: and that this was his descending into hell: and that otherwise he descended not?" Although it be foreign from the object of these pages, to vindicate any other tenets than those of the Church of England, yet so palpable an injustice is done to Calvin, that a regard to truth suggests the necessity of giving a brief statement of his view of the matter. He distinctly says, that Christ's fear arose not from distrust, but from the sense of his human nature, in feeling the wrath of God, which was infinitely more heavy on his soul, than any torments were on his body. He likewise says, that from the same source proceeded his astonishment, tears, strong cry, drops of blood, his soul being "exceeding sorrowful," as is so affectingly described by ‡Matthew and §Mark; and lastly, an angel appearing from heaven to strengthen him in the last sad conflict, when he cried, "my God, my God, why hast thou forsaken me?" So far from this being a blasphemy, Calvin contended, and with justice too, that it is a true, holy, and comfortable doctrine, that Christ, for the redemption of the souls of men, suffered so severely in his own soul, as was unequivocally declared by the forementioned signs.

It has been already ||stated at large, that Protestants understand that article of their creed, which sets forth the descent of Christ into hell, to signify his entering into the ¶state of the dead, and thereby undergoing the law of death. There is nothing more certain, than that the Evangelists would not have passed over in silence so important an article as that held by the Popish Church, viz. Christ's going into hell, and delivering thence the souls of the Patriarchs, and other righteous persons, had there been any grounds for their recording it. Protestants, by their interpretation, ascribe a more exalted triumph to Christ over hell, than the Papists; indeed, were he supposed only to have descended (as the latter say) into the LIMBUS PATRUM, a place of *rest*; he could scarcely be said to have gained any triumph whatever.

\* Vid. Pol. Synops. in loc.

† Errata, page 71.

‡ C. xxvi. v. 38.

§ C. xiv. v. 34.

|| See number 74.

¶ The English language does not supply a single word expressive of this meaning. Hell in its present acceptation implies the place of punishment, although it is said originally to have implied a place of concealment, being derived from the Saxon *Delap* to hide. See DICTION. SAX. ET GOTH. LAT.

## SECTION XIII.---JUSTIFICATION AND THE REWARD OF GOOD WORKS.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text.	Bps. Bible, 1568.	K. James's Bible 1611
Rom. ii. 6.	Γὰν ἂν ἡ ἀκρο- θυρία τὰ δικαιο- ματα τῆ νομῆ φυλάσση.	Si igitur præ- putium justi- tias legis cus- todiat.	If then the prepuce keep the justices of the law.	Itaque si præ- putium jura- legis observet.	If the uncir- cumcision keep 'the ordi- nances' of the law.	Therefore if the uncircumcision keep the 'righ- teousness' of the law.
						(86)
Luke i. 6.	Ἦσαν δὲ δίκαιοι ἀμφοτέροι· ἐνω- πιοὶ τῇ θεῷ. πο- ρευόμενοι ἐν πα- σαις ἐντολαῖς καὶ δικαιομασί- ναις Κυρίου ἀμεμπτοὶ	Erant autem justi ambo ante Deum, incedentes in omnibus mandatis et justificationi- bus Domini sine querela.	And they were both just be- fore God, walk- ing in all the command- ments and jus- tifications of our Lord with- out blame.	erant autem justi ambo in conspectu Dei, incedentes in omnibus man- datis et ritibus Domini incul- pate.	'both righ- teous,' &c. in all the command- ments and 'ordinances,' &c.	And they were both righteous be- fore God, walking in all the com- mandments and ordinances of the Lord blameless.
						(87)

86. Δικαιώματα. The precepts or righteousness; i. e. the righteous acts of the law, whether moral or ceremonial. This text by no means ascertains the sufficiency of works, neither does it appear, from the way in which it is translated in the Protestant Bible, that faith is held up in opposition to works. When it is considered what stress Protestants lay on works, as well as on faith, and that there is an obscurity in the passage itself, which renders it difficult to determine the disputed point,



the charge made by \*Ward, of their translation being “false and heretical,” goes for nothing. With the intent of supporting this charge of heresy and falsehood against the Protestant Translators, he shifts his ground to the Old Testament, where, he says, “perhaps they will pretend that they follow the Hebrew word, which is צְדָקָה: and, therefore, they translate statutes and ordinances; (righteous, too, if they please) but even there, also, are not the seventy Greek interpreters sufficient to teach them the signification of the Hebrew word, who *always* interpret it, δικαιοματα; in English, justifications.” It is very singular, that there is not an article throughout Ward’s book, in which assertions are not made, supported with all the positiveness of truth, which, on examination, are found to spring from one or other of these two sources; ignorance, or, what is worse, an intention to deceive.

That this is the case in the present instance, shall be made to appear from a few references. First, then, in the book of †Exodus, the Hebrew word צְדָקִים occurs, and is rendered by the lxx προσταγματα, and by Jerome *ceremonias*. Again, in the book of †Deuteronomy, it is to be met with, and obtains the same Greek and Latin translation; in §Jeremiah, it is rendered νόμος and *legem*; in the book of ||Numbers, צְדָקָה obtains νόμος as a translation in the Septuagint, and *ceremonias* in the Vulgate; in the ¶First book of Kings, it is translated ἐπιταγή, προσταγματα, *ceremonias*. It is to be observed, that even the word *justification*, about which Ward speaks so much, is the vulgar Latin for συγκρισις; while CEREMONIAS is that adopted for δικαιοματα. If necessary, several other instances might be adverted to, where the LXX render the same Hebrew word, not only justifications, but *commandments, precepts, statutes, ordinances, &c.* and where Jerome renders it, *ceremonias, precepta, legem*.

87. ΔΙΚΑΙΟΙ. Ward says, according to St. Luke’s words, “they (Zacharias and Elizabeth) were both just, because they “walked in all the justifications of the Lord blameless.” It is very true, that Christian walking justifieth before men, but justifieth no man in the sight of God, who sees further into his heart than others can, or than he does himself. If Zacharias was justified, why should he offer sacrifices in the temple, not only for the sins of the people, but even for his own? \*\*David himself entreats God not to enter into judgment with his servant, as in his sight, ‘no man living could be justified.’ This is directly opposite to the Popish interpretation, and points out with what little reason the justification of man is inferred from the observance of the commandments. Nothing can be more obvious than the fallaciousness, and pernicious tendency of this doctrine.

Ward, in continuation, observes, “these places (viz. the texts attached to numbers 89. 90. 91. in the next page) do very fairly discover their false and corrupt intentions, in concealing the word justice, in their Bibles;” as it would tend to prove “that men are justly crowned in Heaven for their good works upon earth.” Here are the English Translators charged with corrupt intentions, although no doctrine can be inferred from *just*, and justice, which may not, with equal advantage, be derived from *righteous* and *righteousness*. For, if God as a ‘just’ Judge, reward the good works of those whom he freely justifies by his grace, through the merits of Christ, and *not* through the merits of works; it neither proves justification by works, nor the merit or worthiness of them. Therefore, the crown of righteousness (or, as the Popish expositors interpret it, of justice,) is conferred on Christians, because it has been promised them for Christ’s sake, and not because it can be purchased by any works of theirs.

\* Errata, page 71.

† C. xviii. v. 20.

‡ C. xi. v. 32.

§ C. xxxi. v. 36.

|| C. ix. v. 3.

¶ C. ii. v. 3. and c. viii. v. 58.

\*\* Psalm cxliii. v. ii.



Book, Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Apoc. xix. 8.	το γὰρ βυσσινιον τα δικαιωματα εσι των ἁγων.	Byssinum enim justifi- cationes sunt sanctorum.	for the silk (in some editions, <i>fine linen</i> ) are the justifica- tions of saints.	byssus enim justificationes sunt sancto- rum.	for the fine linen is the 'righteousness' &c.	for the fine linen is the 'righteous- ness' of saints
						(88)
2 Tim. iv. 8.	Λοιπον, αποκει- ται μοι ὁ της δι- καιουσνης στεφα- νος, ὃν αποδω- σει μοι ὁ Κυριος ἐν εκείνη τη ημε- ρα, ὁ δικαιος κρι- της.	In reliquo, reposita est mihi corona justitiæ, quam reddet mihi Domi- nus in illa die, justus iudex.	Concerning the rest, there is laid up for me a crown of jus- tice, which our Lord will ren- der unto me in that day, a just judge.	quod reliquum est, reposita est mihi justitiæ corona quam reddet mihi Dominus in illa die, justus ille iudex.	a crown of 'righteousness' &c. the 'righteous' judge.	Henceforth there is laid up for me a crown of 'right- eousness,' which the Lord the 'righteous' judge &c.
						(89)
2 Thess. i. 5.	Ενδειγμα της δικαιας κρισews τε Θεου, &c.	In exemplum justi judicii Dei, &c.	For an example of the just judgment of God, &c.	<i>Quæ res mani- festo est indicio</i> justi judicii Dei, &c.	'righteous' judgment, &c. 'righteous' thing, &c.	<i>Which</i> is a mani- fest token of the 'righteous' judg- ment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer; seeing it is a 'righteous' thing with God.
6.	Επερ δικαιον παρά Θεου, &c.	Si tamen jus- tum est apud Deum, &c.	That yet it be just with God, &c.	Si quidem jus- tum est apud Deum, &c.		
						(90)
Heb. vi. 10.	Ου γὰρ ἀδικος ὁ θεος, ἐπιλαθεσ- θαι τὴ ἐργα- σίαν.	Non enim injustus Deus ut ob- liviscatur operis vestri.	For God is not unjust that he should forget your work.	Non enim in- justus est Deus, ut obliviscatur operis vestri.	For God is not 'unrighteous,' &c.	For God is not unrighteous, to forget your work, &c.
						(91)

88. Βυσσινιον. A more rational exposition cannot be, than that given by Grotius, viz. "digni sunt

\* Vid. Pol. Synops. in loc.

qui sic vestiantur; actiones enim eorum vestitui respondent; sunt enim et splendide et puræ." According to it, the fine linen is emblematical of the purity of those who wear it, but does not, as the Rhemists insist, confer justification. Good works are indeed the justifications of saints, because they declare them to be just, not because they make them just. The \*publicans justified God, yet they did not make God just; and the lawyers call that a man's justification, which neither makes the man, nor his cause, just, but declares them to be so.

89. 90. 91. Ward says, the English translators prefer righteousness to justification, "because they know full well, that this word, including the works of Saints, would, by its adoption, rise up against their justification by faith only." The charge preferred here, has been anticipated in the preceding numbers, and refuted by a simple statement of the doctrine of the Church of England on this head. †He next proceeds to say, that "by their translating righteous, instead of just, they bring it, that Joseph was a righteous man, rather than just; because, when a man is just, it sounds that he is so indeed, and not by imputation only." The following references to the Protestant Bible, will shew that its translators designed no fraud when they adopted the term 'righteousness,' inasmuch as it conveys the same meaning as 'justice;' and that they indiscriminately used the words justice, and righteousness. ‡St. Luke, speaking of Simeon, says, "and the same was (δικαιος) *just* and devout." §St. Matthew observes, that "Joseph her husband, being (δικαιος) a *just* man." Who has ever conceived a distinction to exist between a *righteous* man, and a *just* one? It would but weary the patience of the reader to say more on the subject.

Ward concludes the article with a "note also, that where faith is joined with the word just, they omit not to translate it just, viz. the just shall live by faith, to signify that justification is by ‖faith alone." Of the many he has advanced, he has not uttered a more barefaced falsehood than this, nor one that betrays a more radical ignorance of the subject which he attempts to discuss. As has been observed, no difference exists in the English language between 'just,' and 'righteous;' 'justification' and 'righteousness;' neither do the English Translators, as is insinuated, join *just* with faith, and *righteous* with works, exclusively. The fact is, they applied, as was just remarked, both words indifferently, as appears from the following texts, viz. ¶Romans, "for therein is (δικαιοσυνη) the *righteousness* of God revealed from *faith* to *faith*, as it is written (ὁ δικαιος) the just shall live by faith." \*\*Again, "even the righteousness of God, which is by *faith* of Christ." An inspection into his concordance will satisfy the reader, that there are numerous passages in which the Protestant translators rendered δικαιος, and δικαιοσυνη, sometimes by the one, and sometimes by the other, word.

\* See Cartwright's Annot. on the Rhem. New T. † Errata, page 73. ‡ C. ii. v. 25. § C. i. v. 19.

‖ The LORD BISHOP OF LINCOLN has, in his last publication, demonstrated the perfect consistency of justification by *faith alone*, with the necessity of personal righteousness. The exposition of the learned PRELATE, although in the first instance, directed against those who keep "works" out of sight, yet is equally applicable to those who ascribe to them too great an efficacy, as one of the prescribed conditions of salvation. Besides, it goes the full length not only of disproving Ward's assertions respecting this particular doctrine, but rendering the repetition of them by Dr. Milner, or any of his 'Episcopal Brethren,' at any future period, extremely improbable.

"To the much agitated question, therefore," observes his lordship, "whether works be necessary to justification, we answer, that if by justification be meant the first entrance into a state of justification, works *are not* necessary; if, by justification be meant the continuance in a state of justification, works *are* necessary. By this distinction, we support the fundamental principle of the gospel, *justification by faith in Christ*; and at the same time, secure the main purpose of our Saviour's incarnation and death." *Refutation of Calvinism*, c. iii. p. 124.

## SECTION XIV.---MERIT AND MERITORIOUS WORKS.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Rom. viii. 18.	Λογιζομαι γαρ οτι ηκ αξια τα παθηματα τα νυν και η προς την μελλουσιν δοξα, &c.	Existimo enim quod nonsunt con- dignæ pas- siones, &c. hujus tempo- ris, &c.	For I think that the pas- sions of this time are not condigne to the glory to come, &c.	Nam statuo minime esse pa- ria quæ præ- senti tempore perpetimur, futuræ gloriæ, &c.	are not 'wor- thy.'	For I reckon that the sufferings of this present time are not 'worthy' to be compared with the glory which shall be revealed in us.  (92)
Heb. x. 29.	Ποσω δοκειτε χειρνος αξιωθη- σεται τιμωρις υ- ιου του Θεου καταπατησας.	Quanto ma- gis putatis de- teriora me- reri supplicia, qui Filium Dei concul- caverit, &c.	How much more think you doth he deserve worse punish- ments who hath trodden the Son of God under foot.	Quanto puta- tis acerbior supplicio dig- nus censebitur, qui Filium Dei conculcarit, &c.  MONT. Quanto putatis deteriori dignus judicabitur sup- plicio, &c.	How much 'sorer shall he be punished,' &c.	Of how much sorer punishment suppose ye shall he be thought 'worthy,' who hath trodden un- der foot the Son of God, &c.  (93)
Col. i. 12.	Ευχαριστουντες τω πατρι τω ικα- νωσαντι ημας, &c.	Gratias agentes Deo Patri, qui dignos nos fecit, &c.	Giving thanks to God the Father, who hath made us worthy, &c.	Gratias agentes Patri, qui ido- neos nos fecit, &c.  MONT. Patri, illi ido- neos facienti nos, &c.	made us 'meet,' &c.	Giving thanks unto the Father, which hath made us 'meet,' &c.  (94)



92. *Αξία*. The Protestant Translation of this passage is, "worthy to be compared;" that of the Rhemists, "condigne." This term, \*Ward says, means "equal, correspondent, or comparable to," &c. From this very interpretation, which speaks the language of Protestants on the subject, an invincible argument, against human merit, may be deduced. For, if tribulation in this life, be *not comparable* to happiness in the one to come, (and it is evident the Apostle intended nothing more, neither to exalt, nor abase the merit of works by a comparison with the excellency of the glory;) it follows, that present tribulation does not deserve that future happiness; and, inasmuch as desert implies performance adequate to the reward, if the tribulation be not equal, (and on Ward's own admission it is not) to that future happiness or glory, it cannot be said to deserve either. A man's country may exalt him, for one day's distinguished service in war, to the most exalted rank; it may, then, with truth, be said, that that day's service effected for him this great reward, but it cannot be said that it adequately purchased or deserved it, for so every person, whose merit was equal to his, would deserve a similar reward.

On the †text in the Rhemish Testament, "for that our tribulation is momentary and light, worketh above measure exceedingly an eternal weight of glory in us;" Ward remarks, "see you not here, that short tribulation in this life *works*, that is, causes, purchases, and *deserves* an eternal weight of glory in the next? And what is that but to be meritorious and worthy of the same." The foregoing observations equally apply here, since the reward of eternal life, spoken of by the Apostle, which is the gift of God, is infinitely greater than the affliction endured in the present one, and follows not from the *desert* of the sufferer, but from the *liberality* of the giver. It, therefore, amounts to the same thing, whether 'worthy,' according to the Protestant, or 'condign,' i. e. equal, &c. according to the Rhemish version, be adopted. For if the heavenly glory be, beyond comparison, greater than the afflictions of this life, it necessarily follows, that the afflictions of this life deserve not, that is, are not any way equal to the heavenly glory. Thus it appears that the main difference does not consist in the English given for *αξία*, but in the way in which it is expounded; as the Popish translation cannot be said to speak for, nor the Protestant one, against works. It is obvious, that the former, so arrogantly preferred by Ward, is calculated to impart to weak, imperfect man, a confidence in his own deserts, at the same time that he is admonished, in the language of Scripture, that after his very best endeavours, he should look upon himself, only as an unprofitable servant.

‡Ward gives a mutilated quotation from §St. Cyprian, if for no other purpose, at least for that of uniting the reward spoken of, with the word 'merits,' which the father takes in a general sense to signify works. The words included in the brackets, are those suppressed by Ward: "O what, and how great a day shall come, my dearest brethren, when the Lord shall begin to recount [his people, and by examination of the divine knowledge, consider] the merits of every one; [to send into hell ~~the~~ the guilty, and to condemn our persecutors with perpetual burning of penal flame] and pay

\* Errata, page 75.

† 2 Cor. c. iv. v. 17.

‡ Errata, page 75.

§ "O dies ille qualis et quantus adveniet, fratres dilectissimi, cum cæperit [populum suum Dominus] recensere, [et divinæ cognitionis examine] singulorum meritum [recognoscere; mittere in gehennam nocentes, et persecutores nostros, flammæ pænalis perpetuo ardore damnare,] nobis vero mercedem fidei et devotionis exsolvere." St. Cyp. Epis. lvi. v. 3.

us the reward of faith and devotion." Here, observes Ward, are merits and the reward of the same. So much, indeed, on reading it over, may be collected from the passage, by omitting those parts of it, which lie within the brackets. But even if Cyprian meant deserts, he speaks only of the retribution rendered in proportion to them; but not at all of "an eternal weight of glory," as their reward. Although it happens that his meaning is not materially affected by the suppression, yet the practice, so common with Popish controvertists, of withholding some part or other of what they affect to quote, as it argues the extreme of unfair dealing, cannot be too severely condemned.

St. Augustine, too, is cited by Ward as a favourer of his doctrine; but, as the \*writings he adverts to are deemed spurious, it is unnecessary to notice them. However, in what is considered a genuine production of that father,—the commentary on the LXXth Psalm,—his sentiments on the doctrine of human merit are clearly stated. His words are, †"thou art nothing by thyself; call upon God; thine are the sins, the merits are God's; to thee punishment is due, and when the reward shall come, he will crown *his gifts*, not *thy merits*." Here, this father absolutely denies, that the reward, which is of grace, is due on the score of merit or meritorious works.

93. "If," says Ward, "they translate according to the Greek, as they pretend to, they should say in Luke, c. xx. v. 35. and xxi. 36, *MAY BE WORTHY*, and *THEY THAT ARE WORTHY*; and not according to the Vulgate Latin, which, I see, they are willing to follow, when they think it may make the more for their turn." Can any thing be more creditable to the intentions of the Protestant Translators, than this very circumstance which he censures; or exhibit his inconsistency, and absurdity, in a more striking point of view? They consulted the Vulgate, (which in the present instance the Rhemists departed from;) and if the original warranted that version, they unhesitatingly followed it. This was the principle on which they went; to make every version to which they could get access, auxiliary to their design. They cannot, therefore, with justice, be charged with having followed this or that translation, in preference to the other; while the Rhemists, in overlooking the Latin, and in translating from the *Greek* text, justly expose themselves to the charge of having done so, to use Ward's own expression, because it may have made more for their turn. The Greek ‡καταξιωθετε implies, "that you may be *counted* (judged or reputed) worthy," and not "that you may be worthy." The latter is the Rhemish Translation, according to which man is represented "to be worthy of," that is, "to *deserve*" heaven on account of his own merits. According to the former, the righteous are "counted worthy," and are so indeed, *not* through their own merit, but for Jesus Christ's sake. From these different expositions, the reader is enabled to judge, which is most agreeable, not only to right reason, but to the word and meaning of Scripture.

94. Τῷ ἰκανωσαντι. If the Popish expositors have not been able to deduce the doctrine of

\* Serm. de Sanctis.

† "Nihil es per te, Deum invoca; tua peccata sunt, merita Dei sunt, supplicium tibi debetur, et cum præmium venerit, sua dona coronabit, non merita tua." COMMENT i. Psal. lxx.

‡ καταξιω to think worthy. PARKER



human merit from ἀξιος, which properly signifies ‘worthy;’ they will find it much more difficult to extract it from ικανος, which implies ‘apt,’ ‘meet,’ and sometimes ‘sufficient.’

“They cannot but know,” says \*Ward, “that if ‘ικανος’ be ‘worthy,’ then ‘ικανωσαι’ must needs be ‘to make worthy.’” According to this rule, ‘ικανος’ may be rendered ‘to magnify,’ or ‘to make great;’ because ‘ικανος’ sometimes signifies ‘great’ or ‘much.’ Another invariable practice of the translators, was this: when a verb was derived from a noun of different significations, they took it in that which was most usual. But even were ικανωσαι translated after the Vulgate, viz. “to make worthy,” that would not determine the point: for it is God who makes us worthy by his *grace*, and not by *desert* of our own works; as no man could be saved who trusted to his own worthiness, inasmuch as *all* deserve death. The †parable of the labourers most strongly exemplifies this; since, if reward necessarily sprang from *merit*, they who came first in the morning into the vineyard, should, as their labour was greater, have received more than those who came at the last hour; so that it is by no means clear, although reward be conferred on works; that works deserve it. In this light, ‡Ambrose viewed the matter, when he said, “whence should I have so great merit, who have mercy for my crown.” §Chrysostom likewise observes “no man pursues such a course of life, as to be worthy of the kingdom; but this gift is altogether from God; therefore, he says, when ye have done all things, say, we are unprofitable servants.” Theodore speaks to the same effect; so, in fact, do all the ancient Fathers. The novel doctrine of merit and meritorious works was not thought of before the eleventh, nor can it be said to have received powerful support until the fourteenth century, when Thomas Aquinas became its able and successful advocate. In the sixteenth century, the Council of Trent sanctioned it, and at the same time anathematized all those who denied, that a man justified by good works is deservedly entitled to eternal life. Hence flowed what the Popish Church calls “Counsels of perfection;” i. e. rules which guide men to a higher degree of perfection than is necessary to salvation; while these, in their turn, produced the doctrine which relates to ||works of supererogation. When to all this are added the refinements of the schoolmen, and their invention of two sorts of merit, the ¶merit of condignity, and the merit of congruity; it cannot but excite astonishment, how a church, calling itself christian, can so long continue to countenance so gross a perversion of scripture doctrine. It must be observed, however, that in every age since its first propagation, Popish divines, of the greatest celebrity, have given it their decided opposition.

\* Errata, page 75.

† C. xx. v. 1.

‡ “Unde mihi tantum meriti, cui indulgentia est pro coronâ.” Ambros. ad virg. in exhor.

§ ὅδῃς γὰρ τοιαυτὴν ἐπιδεικνύται πολὺταιν ὥστε βασιλεὺς ἀξιώθῃναι, ἀλλὰ τῆς ΑΥΤΟΥ δωρεᾶς ἐστὶ τὸ παν. διὰ τὸ φησιν, ‘ὅταν πάντα ποιήσητε, λέγετε ὅτι ἀχρεῖοι δοῦλοι ἐσμεν. Hom. ii. in Ep. ad Col.

|| According to this most presumptuous and unscriptural tenet, when a person has performed more than is necessary to ensure his salvation, he can apply the surplusage of his deserts to the wants of others !!!

¶ Merit *ex condigno* implies a good work, to which a divine reward is due on a principle of justice; as well on account of the value or merit of the work, as of the person who performed it. Merit *ex congruo*, signifies a good work, which deserves a *fit* reward, not through any obligation on the score of justice, but on a principle of fitness.



Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text.	Bps. Bible, 1568.	K. James's Bible 1611
Psal. cxix. 112.	Εκλίνα την καρ- διαν μου τῇ ποιη- σάι τῶ δικαιοματά (דקדק) שׁוֹמֵר עֵל הַיְּמִינִי ד' אַנְתָּא מֵיְפִינִי. כָּפַר עֲוֹנוֹתַי	Inclinavi cor- meum ad fa- ciendas justi- ficationes tuas in æter- num propter retributionem.  <i>PAGN. ad faciendum statuta tua, in seculum, usque in finem.</i>	I have inclined my heart to do thy justifica- tions for ever.	MONT. renders כָּפַר <i>calcem.</i>	to fulfil thy 'statutes' al- ways, 'even un- to the end.'	I have inclined mine heart to per- form thy 'sta- tutes' alway, 'even unto the end.' (95)
Ileb. ii. 9.	Τὸν δὲ ἑραχὺ τι- μὰς ἀγγέλους ἡλαττωμένον βλε- πομένῃ Ἰησοῦν, διὰ τὸ πάθημα τῆς θανάτου, δόξαν καὶ τιμὴν ἐπέφανω- μενον &c.	Eum autem, qui modico quam angeli mino- ratus est, vi- demus Jesum propter pas- sionem mor- tis, gloriâ et honore coro- natum, &c.	But him that was a little les- sened under the angels, we see Jesus, because of the passion of death, crowned with glory and ho- nour, &c. N. B. In some late editions of the R. T. the foregoing text has been ar- ranged in the order of that in the Prot. N. T.	Sed Jesum il- lum videmus gloriâ et honore coronatum, qui parumper fuit inferior angelis factus, propter mortis perpes- sionem, &c.  MONT. Eum autem <i>breve quid præ angelis minoratum, &amp;c.</i>	We see Jesus crowned with glory and ho- nour, &c.	But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour, &c. (96)

95. \*כָּפַר †The end. The farther a person advances into Ward's work, the more he will be con-

\* In Josh. c. viii. v. 13. כָּפַר is rendered in the Vulgate *novissime*, and in the Septuagint Greek *ισχυατα*; and in Prov. c. xxii. v. 4. Vulg. *finis*. Lxx. *γενεα*.

† Vid. Parkh, Heb. Lex. in loc.

vinced, that he cavils for cavilling sake. Now granting the Popish translation to be the best, the merit of good works will not be a whit the sooner established; as reward does not necessarily imply the desert of him who is rewarded, it more frequently implies the liberality of the rewarder. Isidorus Clarius, whose eminence as a scholar will not be questioned by the Popish Doctors, in commenting on this text, assigns his reasons why the Hebrew word *אָרָה* should not be translated (*propter retributionem*) “for reward.” He remarks, that there is no word in the Hebrew text, correspondent to the Latin phrase just quoted, and, consequently, that it should be omitted. \* “That it is too servile a thing, and not becoming so great a prophet, to obey God’s commandments for reward and hope of retribution, and lastly, that he does not deserve the title of a Christian, who serves Christ, with this mind, &c.” † Muis may be added to the foregoing commentators, as justifying the Protestant version, and as shewing that no unwarrantable liberty has been taken with the sacred text. Notwithstanding this, Ward, on his own unsupported authority, pronounces the Protestant Translation of the passage, “a most notorious corruption against *merits*.” This is, however, but one of his many proofless assertions; indeed, in the very next sentence, he himself admits the ambiguity of the Hebrew term, which the LXX have rendered *αὐταμειψίον*.

96. “In fine,” says † Ward, “so obstinately are they set against merits, and meritorious works, that some of them think, that even Christ himself did not merit his own glory and exaltation.” Protestants, with justice, maintain, that CHRIST was under no necessity of meriting it, he himself being the LORD OF GLORY; yet their entire comfort rests in his merits, as through them they hope for eternal glory.

Ward concludes this article with a charge of “intolerable deceit” against the Protestant Translators; who, he says, have arranged the words of this text in so ambiguous a way, that the reader may follow “which sense he will.” Such is the general tenor of the language throughout the Errata, as the reader must have already perceived by the quotations made from it; and yet, strange to say, it is held up, at the present day, as a work of unrivalled merit, by the Popish clergy, who, either from ignorance, are incompetent to decide, or, from unwillingness, will not explore the sacred source itself; and who, without resting on Ward’s, or any other person’s authority, will not satisfy themselves, whether his objections be, or be not, controvertible, and warranted by Scripture. The ambiguity, of which this impugner of the Protestant faith complains, is merely apparent, as may be seen by connecting the words, “for the suffering of death,” with those which follow. The sense of the passage is thus clearly expressed by § one of Pole’s Annotators: “Videmus Jesum, coronatum propter passionem mortis, qua nimirum passione mortem gustavit, &c. Non quomocunque, sed gratiâ dei, sive ex charitate.” || Another of them as pertinently observes, “tantum abest ut crux fuerit ignominia CHRISTI, quod fuit ejus corona et gloria.”

\* “Servile hoc videtur, et tanto Prophetâ sane indignum, &c.” COM. in Psal. cxviii. v. 112.

† “Deo serviendum etiam absque mercede, et quia ipsum per se amabile est.” POL. SYNOPS. in loc.

‡ Errata, page 75.

§ ESTIUS.

|| TENA.

## SECTION XV.---FREE WILL.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
John i. 12.	ὅσοι δὲ ἐλάβον αὐτὸν, ἐδωκεν αὐτοῖς ἐξουσίαν τέκνα (θεοῦ) γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.	Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus.	But as many as received him, he gave them power to be made the sons of God.	Quotquot autem eum ceperunt, dedit eis hoc jus ut filii Dei facti sint, nempe iis qui credunt in nomen ejus.	* 'prerogative,' &c.	But as many as received him, to them gave he 'power' to become the sons of God, <i>even</i> to them that believe on his name. (97)
1 Cor. xv. 10.	ἀλλὰ περισσώτερον αὐτῶν πάντων ἐκοπίασα· οὐκ ἐγὼ δέ, ἀλλ' ἡ χάρις τοῦ θεοῦ, ἡ σὺν ἐμοί.	Sed abundantius illis omnibus laboravi, non ego autem, sed gratia Dei mecum.	But I have laboured more abundantly than all they; yet not I, but the grace of God with me.	Sed amplius quam illi omnes laboravi: son ego tamen, ed gratia Dei quæ in me collata est. MONT. <i>quæ cum me.</i>	the grace of God 'which is' with me.	But I laboured more abundantly than they all: yet not I, but the grace of God 'which was' with me. (98)
Eph. iii. 12.	ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσέγγαμιν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.	In quo habemus fiduciam et accessum in confidentia, per fidem ejus.	In whom we have affiance and access in confidence by the faith of him. N. B. According to others, 'boldness,' &c.	In quo habemus libertatem et aditum cum fiduciâ, per fidem ipsius.	'and 'entrance' by the confidence 'which is' by the faith of him.	In whom we have boldness and access with confidence by the faith of him. (99)
2 Cor. vi. 1.	συνεργούντες δὲ καὶ παρακαλούμενοι μη εἰς κενὴν τὴν χάριν τοῦ θεοῦ λατρεύειν.	Adjuvantes autem exhortamur, ne in vacuum gratiam Dei recipiatis.	And we helping you do exhort that you receive not the grace of God in vain.	Sed et, ut operam nostram ei accommodantes hortamur ne frustra gratiam Dei vos recipientis. MONT. <i>cooperantes.</i>	* 'We together as God's labourers, &c.'	We then, as 'workers together with him,' beseech you also that ye receive not the grace of God in vain. (100)



97. ΕΞΕΣΙΑΝ. As the English translations of this term are, and have been, the same, both in Protestant and Popish Bibles, for the last two centuries; it becomes necessary to state the grounds on which Ward makes his charge. He sets up the Rhemish translation as the standard of truth, judges by this criterion the earliest versions of the Protestant Bibles in English, and passing over King James's Bible, the last authorised one, and which was in existence full seventy years before the publication of his work; visits on it the deviations of those early versions from this standard. There cannot surely be a stronger instance of unfairness or want of candour. But 'prerogative,' or 'privilege,' with which Ward finds fault, are not mistranslations of ΕΞΕΣΙΑ; neither do they overturn, nor does 'power,' the present reading, confirm the doctrine for which he contends. In the \*first Epistle to the Corinthians, ΕΞΕΣΙΑ is rendered 'liberty,' as well in the Rhemish, as in the Protestant New Testament, for which Ward offers an apology, when he says, "now *we* may as well translate 'liberty,' as Beza does dignity." This, however, on so serious an occasion, is but mere trifling.

98. ἡ σὺν ἐμοί. In addition to falsifying the word of God, Ward alleges, that the Protestant Translators acted here with insincerity. The reader will presently perceive, how unsupported by fact this assertion is, and that the Popish translation of the passage, no more establishes the doctrine of free will, than the other controverts it. He says, the sense to which Protestants confine the text, is, †"only grace, as if the Apostle had done nothing, like unto a block or forced only." It is but fair to understand the words 'only grace,' as it may be presumed Ward did, to signify grace *alone*, or *unassisted* grace. But, surely, according to this interpretation, Protestants are shamefully misrepresented. Their translation of the passage, "I laboured more abundantly than they all," points out his (St. Paul's) superior success in spreading the gospel, and shews with what little regard to truth, Ward says, they consider the "Apostle as a mere block." Besides, the form of expression, viz. "the grace of God which *laboured* with me," cannot be considered unobjectionable, as in it is included an useless tautology; so that by correcting, as it were, what he had said relative to his labouring, by the use of the exceptive sentence, "yet *not* I," and by thus modestly ascribing all he did to the grace of God; he proves himself to be rather a *willing* and painful labourer, than as one acted on by violence, as if he were an automaton, or a mere machine. He laboured as a man endued with life, sense, and reason; and yet he did not labour by his own strength, or virtue, but by the 'grace of God.' Such is the rational exposition given the passage by the most eminent Protestant Divines:—men, whose principles and opinions, respecting the doctrine of FREE-WILL, are not more abhorrent from the Calvinistic error of the irresistibility of divine grace; than they are from the Popish one, according to which, the free agency of man is too highly extolled, and the powers of the human mind are overrated. The latter is not, properly speaking, of Popish growth, as it may be traced to ‡Pelagius; so also the former derives not its origin from Calvin, as it was taught by §Goteschalc in the ninth century, and claims for its first propagator, no less a character than ||Saint Austin himself. The Church

\* C. viii. v. 9. See Whitby's and Macknight's Commentaries on this text.

† Errata, p. 77.

‡ Mesh. Eccl. Hist. vol. ii. p. 86.

§ Ibid. vol. ii. p. 315.

|| Ibid. vol. ii. p. 88.

of England *utrinque reducta* holds, as it does in most other particulars, a happy mean between these opposite extremes.

“But they reprehend,” says \*Ward, “the Vulgate Latin interpreter for neglecting the article  $\eta$  ;” and, although in the following phrases, “*Jacobus Zebedæi, Judas Jacobi. Maria Cleophæ*, the Greek article cannot be expressed, yet they are all sincerely translated into Latin.” Protestants censure Jerome’s text for the omission of the article, where it should be inserted ; but never where it may be either impossible, or unnecessary, to express it. They themselves closely adhered to this rule, and never added an iota to the text, but what was necessarily understood. It is idle to say, that it was for the sake of precision, that the Rhemists translated *Judas Zebedæi*, “Judas of Zebedee ;” omitting the word ‘Son ;’ or, if that were the cause, how does it happen that in the †Acts, they rendered *curaverunt Stephanum*, “they took order for Stephen’s funeral ;” and ‡again, *ecce ego Domine*, “lo ! here I am Lord ?” Numberless other instances of this kind might be pointed out, where the Rhemish Translators without necessity added to the text. It is manifest, therefore, that the translation of the article in the phrase  $\eta \sigma\upsilon\nu \epsilon\rho\omega\iota$  does not come under the limitations, adverted to by Ward.

But the additions made by the Rhemists, are not more remarkable, than their suppressions of the sacred text. In the Epistle to the Romans, a singular contrivance of this kind occurs, solely for the purpose of making Scripture speak in behalf of ‘works,’ to the prejudice of ‘grace.’ Throughout their entire labours, their dishonesty is no where more palpable, as the omission complained of is not that of a letter or a syllable, but of an entire sentence, consisting of no fewer than fifteen words, in the §original. In the Protestant version, (the only English one of it extant) it runs thus : “But if it be of works, then it is no more grace ; otherwise work is no more work.” Montanus acknowledges, that this passage belongs to the Greek text, and thus renders it : “*Si autem ex operibus, non amplius est gratia : alioqui opus, non amplius est opus.*” ¶Griesbach who cannot be accused of favouring orthodoxy, admits that it belongs to the original. He quotes the several MSS. which he collated, as possessing it. R. Stephanus, Wetstein and Mills, having incorporated it in the text of their respective Greek Testaments, clearly proves that they considered it to contain the very words of St. Paul.

99. 100. *Συνεργοντες*. Although Ward allows that the texts belonging to these two numbers, have been corrected in the later editions of the Protestant Bible, he yet revives all the ribaldry and abuse, which Gregory Martin heaped on those which were published in his day. With less scurrility, but certainly with no less acrimony, Doctor Milner not only lavishes his censures on the Protestant Bible, but vindicates all the ‘*erudite* criticism,’ as he calls it, contained in ‘Ward’s Polyglott.’ To this gentleman, then, who is avowedly the Spokesman of his ‘Episcopal Brethren’ in Ireland, it becomes necessary to direct a few observations. Is he aware of the ill-consequences of charging with mistranslation and error, a work which has been the joint production of the most eminent scholars ? And, as he avows himself to be unacquainted with the Hebrew language, and as his knowledge of Greek appears from those instances in which he has exercised it in making quota-

\* Errata, page 77.

† C. viii. v. ii.

‡ C. ix. v. 10.

§  $\text{Εἰ δὲ ἐξ ἔργων, οὐκ ἐστὶ χάρις}^{\ast}$  ἔπει το ἔργον οὐκ ἐστὶ ἐν ἔργον. Rom. c. xi. v. 6.

¶ Vid. Nov. Test. Græc. vol. ii. p. 200.



tions, to be extremely imperfect, is he not most unfit to pass any opinion, but particularly an unqualified one, on a subject which requires a radical knowledge of those languages? He is therefore called on in the name of candour, to retract his charge, and to reconsider the grounds on which he made it. He is enjoined in the name of common sense to make a careful enquiry, whether the English Bible of his own Church be as perfectly translated as it might; even in many places in which doctrinal points are not concerned. In order to make this appeal efficacious, the few following passages selected from many others which may be met with in the Rhemish Testament, are at least entitled to his revision. They are quoted, not for the purpose of recrimination, which could serve no good end, but as affording proofs of the caution and delicacy which should be observed, where Scripture is at all concerned.

	GREEK TEXT.	VULGATE TEXT.	RHEMISH VERSION.
No. 1. 1 Cor. c. xiv. v. 31.	παντες παρακαλουνται.	omnes exhortentur	all may be exhor ed
2. Id. v. 35.	ει μαθειν θελησι,	Si volunt discere	if they learn
3. Acts, c. xxv. v. 4.	τηρεισθαι εν Καισαρεια,	Servari in Cæsareâ	is in Cæsarea
4. Heb. c. vii. v. 28.	ανθρωπος,	homines	them
5. Acts, c. x. v. 41.	μαρτυσι τοις προερχοις τοις ημενοις υπο του Θεου.	testibus præordinatis a Deo.	(entirely omitted)

Doctor Milner will scarcely venture to affirm that the Rhemists did justice to the four first texts; the fifth is added for the purpose of shewing, that however consistent they were in omitting the passage in Romans, c. xi. v. 5. alluded to in the preceding number, as not being recognised by the author of the Vulgate; they have not the shadow of a pretext for not noticing the words “testibus præordinatis a Deo.” Their advocates but make the matter worse, when they say, these errors have been partly rectified in the Edinburgh, and other late editions of the Rhemish Testament, as they thereby put infallibility still more at variance with itself. It cannot have escaped the reader’s observation, that in the fourth text, in which *them* is substituted for *men*, the contrast, between the priesthood of men, and that of the Son of God, (designed by the use of the word ‘men,’) is entirely done away.

On the text, c. iii. v. 12, of St. Paul to the Ephesians, attached to number 99, Ward observes, that the Protestant Translators say, “confidence is by faith,” as though there were “no confidence by works.” From what the Apostle says in that text, confidence by works can neither be understood nor proved. It may be seen, on inspecting the parallel readings, how inconsiderable the variance is, between the early and late English versions. And although the same observation is applicable to those of συνεργυντες, in number 100, yet Ward remarks, \* “how falsely their first English Translators made it, let themselves, who have corrected it in their last Bibles, judge.” The † present reading is, no doubt, clearer, and better connected, than the preceding ones; yet, however imperfect these may be, they are far from being ‘false’ representations of the original, and must, to the eye of candid criticism, appear preferable to ‡ “*co-adjutors*, or co-labourers” of God, which, according to Ward, is what “the Apostle calls himself and his fellow-preachers.” Nor is this decision only to be had from the Greek text; it is further confirmed by the Latin interpretations of the Syriac version, and of the Arabic paraphrase.

\* Errata p. 77.

† In 1 Cor. iii. ix. the rendering differs but in a trifling degree from that objected to by Ward; yet he does not notice it.

‡ Beza, in his comments on this interpretation of the Rhemists, properly observes, “*dicimur enim eum adjuvare, cui vires non sufficiunt; quis autem hoc de Deo dicat?*”



Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Rom. v. 6.	Ετι γὰρ χρεῖστος, ὄντων ἡμῶν ἀσθενῶν, κατὰ κριζόν ὑπὲρ ἀσθενῶν ἀπεθάνε.	Ut quid enim Christus, cum adhuc infirmi essemus, secundum tempus pro impiis mortuus est?	For why did Christ, when we as yet were weak, according to the time die for the impious? Others read <i>ungodly</i> .	Christus enim, quum adhuc nullis viribus essemus, præstituto tempore pro impiis mortuus est. MONT. <i>existentibus nobis infirmis.</i>	when we were yet of 'no strength, died' for the ungodly.	For when we were yet 'without strength,' in due time Christ died for the ungodly. (101)
1 John v. iii.	ἵνα τὰς ἐντολας αὐτῆς τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτῆς βαρεῖαι ἐκείνῃ.	ut mandata ejus custodiamus: et mandata ejus gravia non sunt.	that we keep his commandments: and his commandments are not heavy.	ut mandata ejus servemus; et mandata ejus gravia non sunt.	are not 'grievous.'	that we keep his commandments: and his commandments are not 'grievous.' (102)
Mat. xix. 11.	Οὐ πάντες χωροῦσι τὸν λόγον τούτον, ἀλλ' οἷς δέδοται.	Non omnes capiunt verbum istud, sed quibus datum est.	Not all take this word, but they to whom it is given. N. B. Some late editions of the R. T. agree with the reading quoted by Ward; viz. "All men do not <i>receive</i> this saying. &c."	non omnes sunt capaces hujus sermonis, sed iis quibus datum est.	'cannot receive.'	All <i>men</i> 'cannot receive' this saying, save <i>they</i> to whom it is given. (103)

101. *Ἀσθενῶν*. \*Ward says, "they corrupt this text," by rendering it *were without strength*; "to defend their false doctrine, that free will was *altogether lost* by Adam's sin." The word in its primary acceptation implies, according to the Protestant Translators, 'privation of strength,' and sometimes 'of all strength;' by these means, they very properly represented the fall of man by sin; and although 'weak,' be admitted as fit English, the former interpretation is to be preferred. But, were the preference given to the Rhemish Translation, yet the doctrine of free-will could not be thence deduced. In the †first Epistle to the Corinthians, in the ‡Epistle to the Galatians, and in §that to the Hebrews, the word *ασθενεις*, signifies that which is so weak as to possess no strength. According to the first text, the dead body is 'sown in weakness;' in which it cannot be said that *any* ||strength exists. In the second, the disused ceremonies of the Mosaic law are termed "weak (*ασθεν*) and

\* Errata, page 77.

† C. xv. v. 48.

‡ C. iv. v. 9.

§ C. vii. v. 18.

|| "Spiritualibus donis et viribus penitus destituti sumus, sicut cadaver dicitur *ασθενεις*." ANNOT. BEZ. in loc.

beggarly elements;" as being *destitute* of strength for the justification of a sinner; and in the last, the commandment of the Levitical Priesthood is abolished, (*δια το αδεις*) on account of its "weakness and unprofitableness," without Christ. The reader will perceive from a comparison of the text in question, with the parallel passages, that free-will, generally speaking, is not denied to men; it is only the impious who may be said to have *no* strength, and therefore to possess *no* freedom of will unto good, inasmuch as, they are dead in sin.

102. \* *Βαρυς*. Although this word signifies 'heavy,' yet 'grievous,' 'afflictive,' &c. is the more suitable construction. Ward says, "to this purpose they translate, his commandments are not *grievous*, rather than are not *heavy*; for in saying they are not heavy, it would follow they might be kept and observed." Such is the conclusion of a charge, according to which Protestants "have bereaved, and spoiled man of his free-will." Nothing, surely, can be more distant from the truth than this: for, first from their translation of the text belonging to this number, and the †others connected with it, it cannot be inferred that free-will is denied to man. Next, in several parts of her liturgy, this doctrine is fully set forth by the Church of England. And lastly, in ‡one of her public formularies, and by her earliest §Divines, the same doctrine is clearly and explicitly declared, and the due value set on human exertions, without countenancing that spiritual pride, which the Popish, or that despondency which the Calvinistic interpretation is calculated to produce. So that if in some cases, a little indulgence be conceded to Ward on the score of prejudice, he is here inexcusable, as he makes accusations, which, the documents adverted to, prove to be no less false than impudent.

¶St. Luke says, the yoke of the law is such a 'burthen,' as neither "we, nor our fathers," were able to bear; so the commandments are not grievous to him who is "born of God," and who overcomes the world by faith; that is, the observance of them, although 'heavy' and burthensome to a good man, is not 'grievous,' being that in which his soul delights. In the ¶second Epistle to the Corinthians, where both the Greek and Latin are the same, (*viz. βαρειαι, graves*) as in the text under consideration, the Rhemists rendered it sore; thus "his Epistles are *sore*," or weighty. In effect, however, the difference is very inconsiderable between it and the Protestant translation.

103. *Ου παντες χωρουν*. To judge whether 'cannot,' or 'do not,' best convey the sense of the passage, see the observations made in number 42, where Doctor Milner's opinion, not less than Ward's, *viz.* "that these words imply the possibility of all men leading a continent life;" is shewn to be utterly unfounded. That continency proceeds from man's free-will, is no where stated in Scripture, while it is here, and in other texts, mentioned to be the *gift* of God. It would surely be needless, even for the best men, to ask it as a divine favour, if they could impart it to themselves, or to seek that from without, which they possessed from within. Besides, that which all men may obtain by ordinary means, cannot be called a *special* gift; that is, a gift proper to some, which, the words "to whom it is given," imply.

\* Gravis, odiosus. Scap. grievous, oppressive. Parkh.

† See last column for the translation of *αδεις*, and *χωρουν*. Numbers 101, 103.

‡ "Absque gratiâ Dei nos præveniente, ut velimus, et cooperante, dum *volumus*, &c." ARTICLE X.

§ "Neither so preach the grace of God, as thereby to take away free-will; nor, on the other side, so extol free-will, that injury be done to the grace of God." Cranmer's NECESSARY ERUDITION.

¶ Acts, c. xv. v. 10.

¶ C. x. v. 10.

## SECTION XVI.---INHERENT JUSTICE.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Rom. v. 18.	ἅρα οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους, εἰς κατακρίμα· ἦτο καὶ δι' ἑνὸς δικαιοματός εἰς πάντας ἀνθρώπους, εἰς δικαιοσύνην ζωῆς.	Igitur sicut per unius delictum in omnes homines in condemnationem: sic et per unius iustitiam in omnes homines in justificationem vitæ.	Therefore, as by the offence of one, unto all men to condemnation: so also, by the justice of one, unto all men to justification of life.	Nempe igitur sicut 'per unam offensam' reatus venit in omnes homines ad condemnationem: ita 'per unam justificationem' beneficium redundavit in omnes homines ad justificationem vitæ.  MONT. 'per unam offensam,' &c. 'per unam justificationem.'	Likewise then as by the offence of one, the fault came on' all men, &c. so the 'benefit aboundeth' to all men, &c.	Therefore as by the offence of one <i>'judgment came'</i> upon all men to condemnation; even so by the righteousness of one <i>'the free gift came'</i> upon all men unto justification of life.
Ibid. iv. 3.	Ἐπίστευσε δὲ Ἀβραάμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.	Credidit Abraham Deo, et reputatum est illi ad iustitiam.	Abraham believed God, and it was reputed him to justice.	Credidit autem Abrahamus Deo, et imputatum est ei ad iustitiam.	It was reputed to him 'for justice.'	Abraham believed God, and it was counted unto him for 'righteousness.'
2 Cor. v. 21.	ἵνα ἡμεῖς γινώμεθα δικαιοσύνη Θεοῦ ἐν αὐτῷ	ut nos efficeremur iustitia Dei in ipso.	that we might be made the justice of God in him.	ut nos efficeremur iustitia Dei in eo.	'righteousness,' &c.	That we might be made 'the righteousness' of God in him.

(104)

(105)

(106)



104. \*Ward, in noticing the construction given to this text by the Protestant Translators, animadverts on their unwillingness, “to suffer the Holy Scripture to speak in behalf of inherent justice.” He repeats nearly the same charge in each of the five succeeding numbers. What ignorance and presumption! The English †version to which he objects, is more explicit, and at the same time, comes nearer to the original than the Popish one; neither in this instance, does this uphold, or that deny justice.

“Beza’s false translation, you see,” continues he, “our English Bibles follow, and have added no fewer than six words in this one verse.” The reader will perceive that the verse is elliptical, and requires its sense to be completed from a preceding one, viz. the 15th, to which it must be referred for explanation. No word, therefore, has been added, which has not been conducive to this end. But, instances are not wanting of additions being made in the Rhemish New Testament, which are not authorised by the Vulgate, and even where the sense does not require it; as ‘after *some* days,’ for *post dies*; “in all *his* goods,” for *in omnibus bonis*. Lastly, in the ‡first Epistle to the Corinthians, they give eleven English for four Latin words: “I did away the things that belonged to a little one,” for *evacuavi quæ erant parvuli, &c.* And yet it were well, that it could be found fault with only for supplying such or such words, in passages which absolutely required them, or where they did not in any degree affect the sense of Scripture.

105. §Ελογισθη αυτω εις. Ward alleges that the Protestant Translators added ‘for’ to the text, that they might take “away true inherent justice, even in Abraham himself.” Not only St. Paul, in the present instance, but ||St. James, in a parallel passage, uses the preposition “*in*,” which signifies ‘into,’ or ‘for.’ This translation only declares that Abraham was not justified by works, i. e. by ‘justice inherent;’ but by faith which embraced the mercy of God in the promised seed, in which he, and all the nations of the earth, should be blessed. Independently of this, there was nothing in Abraham which God accounted for justice.

“But let them remember,” says Ward, “that the Scripture uses to speak of sin and justice alike; *reputabitur tibi in peccatum*, as St. Hierom translates it. If then justice only be reputed, sin also is only reputed, if sin be in us indeed, JUSTICE IS IN US INDEED.” Now although Jerome adopted the verb *reputor* in his version, the ¶original by no means warrants it; for, according to it, the verb substantive would have been more appropriate. It is true, sin is inherent, and so would perfect \*\*justice, if men could observe all the commandments of God. It was not, therefore, this *single* instance of faith in Abraham recorded by Moses, but the ††habitual exercise of it, that “was counted unto him for righteousness;” yet, it was so only by the grace of God, through Jesus Christ, that is, on account of what Christ did to obtain for him that favour. ‡‡Gomarus says, “*Legaliter enim, non est justus, qui unum actum justitiæ fecit, sed tantum qui manserit in omnibus.*” This is the

\* Errata, page 79.

† Viz. Rom. c. v. v. 18.

‡ C. xiii. v. 11.

§ Αλογισματι implies as well ‘to state an account,’ as ‘to value.’ PARKER.

|| C. ii. v. 23.

¶ Deut. c. xxiii. v. 21. Pagninus renders this Hebrew word, *et erit*; which translation Montanus approves.

\*\* See Deut. c. vi. v. 25.

†† Gal. c. iii. v. 10.

‡ Vid. Pol. Synops. in loc.

uniform doctrine of Scripture on this point, as is elaborately stated by Macknight in his commentary on the Epistles.

But, concludes Ward, "the \*Hebrew וְיָצַדְתָּ לוֹ צֶדֶק should not be so translated, (viz. for, or instead of justice, as the English Bibles have it) especially when they meant it was so counted, or reputed for justice, that it was not justice indeed." It has been already remarked, that SS. Paul and James, interpret the passage with the preposition *propter*; which circumstance should be a guide to all other expositors, as to the sense they attach to it. Thus it appears that the Protestant Translators have in this instance also faithfully executed their trust; while Ward, in setting down their translation as erroneous, must have been radically ignorant of the subject on which he treated; to say the least of it, he was rather led on under the influence of a blind and devoted zeal, than by the dictates of an honest judgment. It is proper to remark that he has misquoted the Douay translation of the foregoing text of Genesis; a practice no way unusual with him.

106. ΔΙΚΑΙΟΣΥΝΗ. Righteousness and justification (which, in a preceding number, were observed to be convertible terms) of God, in St. Paul's style, always signifies the righteousness of faith in Christ, dying or shedding his blood for men. †Ward condemns this exposition as heretical; his words are, "though their latter Bibles have undertaken to correct some texts, yet their heresy would not suffer them to amend also the word *righteousness*. It is death to them to hear of justice." There is not a text in Scripture more decidedly against justification by inherent justice than this very one in question. For when faith is accounted for 'righteousness,' or 'justice,' it becomes, through the grace of God, and the merits of Christ's death, the means, because it is the appointed condition of justification; and, consequently, the reward conferred, does not arise on account of a man's own works or deservings, or of *any* justice inherent in him. Such is the meaning of the Apostles, and such is the language of the Greek and Latin Fathers of the primitive ages. It accords, too, with the ‡concise declaration which the Church of England sets forth in her eleventh Article, as well as with the fuller explanation given by her in the §homily on salvation, to which a reference is here made. Let it be observed, that although this homily was drawn up in opposition to the Papistical notions respecting *inherent justice*, or the merit of works, yet it equally guards against the Calvinistic supposition that faith is the meritorious cause of salvation. It runs thus: "The true understanding of this doctrine, we be justified freely by faith without works, or that we be justified by faith in Christ only, is not, that this our own act to believe in Christ, or this our faith in Christ which is within us, doth justify us, (for that were to count ourselves to be justified by faith by some act or virtue that is *within ourselves*;) but the true understanding and meaning thereof is, that although we hear God's word and believe it; although we have *faith, hope, charity, repentance, dread and fear of God within us, and do never so many good works thereunto*; yet we must renounce the *merit* of all our said virtues of *faith, hope, and charity, and all other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak, and insufficient, and imperfect, to deserve remission of our sins and our justification*.

\* Gen. c. xv. v. 6.

† Errata, page 79.

‡ "Tantum propter meritum Domini, ac Servatoris nostri Jesu Christi, per fidem, non propter opera et merita nostra, justi coram Deo reputamur." ARTICLE XI.

§ See Third Homily, Second Part, p. 22.

Book. Ch. Ver	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Eph. i. 6	ΕΝ Τῇ ΕΧΑΡΙΣΤΩΣΕΙ ἡΜΑΣ ΕΝ Τῷ ΠΝΗ- ΜΕΝΩ.	In quâ grati- ficavit nos in dilecto filio suo.	Wherein he hath gratified us in his be- loved Son. Others read 'graced us,' &c.	Quâ nos gratis sibi acceptos ef- fecit in illo dilecto. MONT. too, omits ' <i>filio suo.</i> '	'made us ac- cepted,' &c.	Wherein he hath 'made us accept- ed' in the be- loved.  (107)
Dan. vi. 22.	ὍΤΙ ΠΑΤΕΝΑΝΤΙ ΑΥΤΟΥ ΕΥΘΥΤΗΣ (ἵδι) ΕΥΞΕΔΗ ΕΜΟΙ.	Quia coram eo justitia in- venta est in me.	Because before him justice was found in me.	MONT. ren- ders יָדִי (Lxx. εὐθυτή;) by <i>pu- ritas.</i>	'my justice was found out.'	Forasmuch as be- fore him 'inno- cency' was found in me.  (108)
Rom. iv. 6.	ΚΑΘΑΠΕΡ ΚΑΙ ΔΑΒΙΔ ΛΕΓΕΙ ΤΟΝ ΜΑΚΑΡΙΣΜΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ, ὅτι ὁ ΘΕΟΣ ΛΟΓΙΖΕΤΑΙ ΔΙΚΑΙΟΣΥΝΗΝ ΧΩ- ΡΙΣ ΕΡΓΩΝ.	Sicut et Da- vid dicit bea- titudinem hominis, cui Deus accepto fert justitiam sine operi- bus.	As David also termeth the blessedness of a man, to whom God reputeth justice without works.	Sicut etiam David de- clarat beatum eum hominem, cui Deus impu- tat justitiam absque operibus.  MONT. <i>impu- tat.</i>	as David 'de- scribeth,' &c. unto whom God imputeth 'righteous- ness.'	Even as David also 'describeth' the blessedness of the man unto whom God im- puteth righteous- ness without works.  (109)

107. *Ηγαπημενω*. Although the word *ἐν* be not in the original, yet Protestant commenta-  
tors have always considered 'beloved,' as applicable only to the 'Son.' But \*Ward, who will not  
allow their language to convey the meaning intended by them, declares it to be quite the reverse; for  
that by "accepted in the beloved, they seem inclined to say, that in, or among all the beloved in the



world, God has only accepted us ; as they make the angel in St. Luke say to our blessed lady : “ hail ! freely beloved, to take away all grace inherent and resident in the blessed virgin, or in us.” This is such a perversion of the Protestant interpretation, that it would be but a waste of time to say much about it. To say that the blessed virgin was ‘freely accepted,’ or freely beloved by God’s grace and favour, in, and through his beloved Son, by no means implies a diminution of the gracious gifts which were imparted to her most abundantly, and to us in an inferior degree. It is, surely, a most extraordinary thing, that the Popish Doctors should ever lose sight of Christ, when they speak of justice before God.

St. Chrysostom, whom Ward quotes as advocating the doctrine of inherent justice, is misrepresented in a shameful manner. That Father’s meaning amounts to this, that the virtues by which the soul is inwardly endued and beautified, are not the cause why men are justified before God ; but that this ariseth from his mercy through Christ, for whose sake he accepts this imperfect holiness, and rewards it with everlasting glory. There is nothing in all this of justification on account of virtues, and good qualities, inherent in men.

108. \* *וכי* This is adduced as another “falsification” of the Protestant Translators, with the design of taking away inherent justice, which was in Daniel.” The LXX, it may be seen, adopt the word *ευδουτης* as best conveying the meaning of the Hebrew word ; while Montanus prefers *puritas*, as its translation, to the Vulgate reading *justitia*. But ‘justitia’ is not the only word in the text from which the Popish commentators infer this doctrine, since they likewise derive it from *quia*, as if that word were always used as a causal conjunction. † One of Pole’s annotators clearly points out the error of supposing it to denote a meritorious cause. To return, however, to the words of the prophet. In *one* place he says, “we do *not* present our supplications before thee, *for our righteousness* :” thus he more than intimates, that he does not speak of his own justice, or righteousness, as he expressly, and with peculiar eloquence, entirely disclaims it. In *another* place it is equally apparent, that he did not speak of any virtue inherent in himself. “But as for me, this secret is *not* revealed to me, *for any wisdom* that I have more than any living.” Moreover, how could the justice, or innocency, which was in Daniel, diminish, as Ward insinuates, aught of that which was in Christ ; and which justified him, and all righteous men, in the sight of God. Hence it appears, that the text connected with the foregoing number, does not, as the Popish Doctors infer, give any countenance to the doctrine of inherent justice.

109. *Λεγει*. “It must needs,” says Ward, “be a spot of the same infection, that they translate *describeth* here, as though imputed righteousness (for so they had rather say, than justice)

\* *Puritas*, BUXTORF. *Innocency*. PARKH.

† “Hinc Papistæ justitiam operum et merita colligunt, ex voce *quia*, et quod causam hic reddit liberationis. Verum non causam hic notat meritoriam, sed *occasionalem*.” Vid. Pol. Synops. in loc.

‡ LXX. Vers. *Οτι εκ επι ταις δικαιοσυναις ημων*. Dan. c. ix. v. 18. Polanus well observes in his comments on this text : “opponit Daniel *merita* hominum et *misericordiam* Dei, ut satis declaret hæc simul esse non posse, nec magis conjungi posse quam aquam cum igne.” IBIDEM.

§ *Ουκ εν σοφια τη εση εν εμοι παρκα παντας της ζωντας*. LXX. Vers. Dan. c. ii. v. 30.

were the description of blessedness." Surely, what St. Paul says of the righteousness imputed by God, is nothing but a description of man's happiness. The verb λέγει, is, strictly speaking, 'to say,' 'to pronounce;' nor is any thing meant by the word "describeth," but that David sets forth or pronounces the blessedness of man. To say the least of it, "describeth" comes as near the Greek λέγει; as 'termeth' does the Latin word *dicit*. Besides, the latter English version of the word signifies to define, as much as the former. Hence it is concluded, that they only are happy, they only are saved, who are justified by grace, and not on the ground of merit; and that, through the remission of sins, the ungodly are justified according to grace, and that their faith, when productive of good works, is accounted unto them for righteousness. It may, then, be fairly presumed, that no candid judge will declare, that the one translation countenances, or that the other discountenances, the doctrine of 'inherent justice.'

## SECTION XVII.—SUFFICIENCY OF FAITH ALONE.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Heb. x. 22.	ἐν πληροφωρίᾳ πίστεως.	in plenitudine fidei.	in fulness of faith.	certa persuasione fidei.	'in assurance, &c.	'in full assurance' of faith.  (110)
1 Cor. xiii. 2.	Καὶ εἰν ἔχω παύσαν τὴν πίσιν· ὥστε ὅση μέδισα νείν, &c.	Et si habueromnem fidem ita ut montes transferam, &c.	And if I should have all faith, so that I could remove mountains, &c.	Et si habeam totam fidem adeo ut montes transferam, &c.	*'whole faith,' &c.	And though I have 'all' faith, so that I could remove mountains.  (111)
Ibid. xii. 31	Καὶ ἐτι καὶ ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.	Et adhuc excellentiorem viam vobis demonstro.	And yet I shew you a more excellent way.	Et porro iter ad excellentiam vobis indicabo. MONT. secundum excellentiam.	*a way 'to excellency.'	And yet I shew unto you a more 'excellent' way.  (112)
Jam. ii. 22.	Βλέπεις ὅτι ἡ πίσις συνήργει τοῖς ἐργοῖς αὐτῆς.	Vides quoniam fides cooperabatur operibus illius.	Seest thou that faith did work with his works.	Vides fidem ad ministrandum fuisse operum ipsius.	*that faith 'was a helper' of his works.	Seest thou how faith 'wrought' with his works.  (113)

Marked thus \* were altered to their present reading A. D. 1611.



110. \* Πληροφορία. †Ward says, “all other means of salvation being thus taken away, their only and last refuge is *faith alone*.” How sadly is the Church of England here maligned. Her sentiments respecting this particular subject, are, that not only ‘faith alone,’ but even when it is productive of good works, is insufficient and imperfect to deserve the remission of a man’s sins, and his justification. So inestimable a benefit can only flow from the fountain of divine mercy, through the merits of a crucified Saviour. This exposition shews to what extent faith *by itself* is effectual; in it is nothing of what Ward calls a “special faith,” according to which, he says, every man considers himself as “the Son of God, and one of the elect predestined to salvation.”

It is with more than ordinary satisfaction, that reference is again made to the last and ablest production of the Bishop of Lincoln, for the purpose of removing such foul calumny. The work of this distinguished prelate cannot be too highly appreciated by every sincere friend of the established Church, as it comprehends, in its fullest extent, the clearest and most convincing arguments in defence of that perfect form of sound doctrine which she inculcates; and as it is, in very truth, the standard of orthodoxy itself. As it is not only desirable to vindicate the Protestant, but likewise to disabuse the Papist, the following passage is cited from it: “†The expressions of faith only, and faith without works, were *not* intended to exclude the necessity of works, as the condition of salvation.” §Again, “our Reformers *excluded* the merit of faith, as well as the merit of works; but they were particularly anxious, upon every occasion, to exclude the pretended merit of works, as being the grand pillar which supported the Church of Rome.”

Ward goes on to say, “for maintaining this heresy, they force the Greek text to express the very word of assurance, and certainty, thus; *in full assurance of faith*.” The propriety of the English given by the Protestant Translators, is confirmed by the best Lexicons; besides, it varies from that of the Rhemists in so trifling a degree, that the controverted point will be decided in a manner, as soon by ‘fulness,’ the word adopted by them, as by ‘full assurance.’

But he observes, “the Apostle joins the word sometimes with faith, sometimes with hope, and sometimes with knowledge, to signify the fulness of all three.” Very true, St. Paul does so; for why should there not be a certain assurance of hope and knowledge, as well as of faith? Indeed, the assurance of hope depends upon the assurance of faith, which, in its turn, rests on that of knowledge. Jerome himself renders ||πληροφορηθεις *plenissime sciens*, and the Rhemists, “most fully knowing,” which, as it signifies more than ‘fulness,’ is going somewhat farther than what Ward desired.

“The Greek Fathers,” ¶he says, “expound the text, of *the fulness of faith*.” This is not the case, as will appear by quoting, first, Ignatius’s words: “\*\*The Church of God the Father, being *fully assured* in faith and love:” and next those of Basil, “††to the full assurance of the good.” To the

\* “Full of conviction or assurance.” PARKH.

† Errata, page 81.

‡ See REFUTATION OF CALVINISM, C. iii. page 153.

§ IBIDEM.

|| Romans, c. iv. v. 21.

¶ Errata, page 81.

\*\* Εκκλησια δευ πληροφορημενη εν πιστει και αγαπη. IGNAT. Epist. ad Smyr.

†† Εις πληροφοριαν μεν των αγαθων, &c. BASIL. ΗΘΙΚ., xxvi.



same effect Chrysostom writes In the same sense it is understood in the Bibliotheca Sacra Margari... ; \**“ fully instructed in faith and charity, I have known you absolutely perfect, in a stedfast faith.”*

It will not now, surely, be questioned, that the charge of misconstruction, respecting the word *πληροφορηται*, against the Protestant Translators, is as ill-founded as any preferred by Ward, in his catalogue of *Errata*.

111. 112. The Protestant version has been conformed to the Rhemish one, as in the texts corresponding with these numbers, when grounds sufficient to warrant such a procedure appeared to exist. In observing this rule, however, the English Translators could only be said to be partially guided by the Vulgate, (whence the Rhemish Version is derived,) and in a certain degree, to have made it auxiliary to their undertaking. Their conduct, in this particular, most strongly evinces their impartiality and candour, and the spirit of truth by which they were actuated.

113. *Συνηργει*. This number might have been joined with the two immediately preceding, as the remarks made on them apply to it, but that Ward has made an observation, which requires to be distinctly noticed. “It is,” he says, “an impudent handling of Scripture, to make works the fruit only, and effect of faith ; which is their heresy.” If it be a heresy, it is one of that description, the foundation of which is laid in the Apostle’s words : viz. †*“ seest thou how faith wrought with his works, and by works was faith made perfect ?”* Works are aptly said to spring from faith, as the fruit from a tree ; for if the fruit be good, they prove the tree to be so : therefore, the life of justification is faith, and its fruits are good works. Thus, after Abraham was justified by faith, which “was counted to him for righteousness,” his faith wrought with works. “A godly faith,” says †Augustin, “will not be without hope and charity.” And Bede on this text observes ; “a good life is inseparable from faith which worketh by love.” Protestants, like those Fathers, conclude that justifying faith is never without good works. For as it is expressed in the §homily, quoted in the preceding Section, “as great and as godly a virtue as the lively faith is, yet it putteth us from itself, and remitteth or appointeth us unto Christ, for to have *only by him* remission of our sins, or justification.” ||Again : “we put our faith in Christ, that we be justified *by him only*.” If some of the Reformers laid such stress on those passages in Scripture, in which it is said that Christians are justified by faith only, as to afford their adversaries reason to charge them with denying the necessity of Good Works, their chief object was to persuade the people to believe in Christ, and not in the Church ; yet ¶*“ they all taught, that though good works were not necessary to justification. yet they were necessary to salvation.* They differed, also, from the Papists in their notion of Good Works : the Church of Rome taught, that the honour done to God in his images, or to the Saints in their shrines and relics, or to the priests, were the best sort of good works ; whereas the Reformers pressed justice and mercy most, and discovered the superstition of the other. The opinion of the merit of Good Works was also so highly raised, that many thought they purchased heaven by them. This the Reformers did also correct, and taught the people to depend *merely upon the death and intercession of Christ.*”

\* — plene instructi in fide, et charitate, et cognovi vos absolute perfectos in fide stabili. BIB. SAC. MARG.

† James, c. ii. v. 22.

‡ De fide et oper. cap. xxiii.

§ Homily on Salvation, Second Part.

|| Ibid. Third Part.

¶ See Burnet’s Abridgment.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Eps. Bible, 1568.	K. James's Bible 1611
Luke xviii. 14.	Ἀναβλεψόν' ἡ πίστις σε σέσωκε σε.	respice, fides tua te salvum fecit.	receive thy sight; thy faith hath made thee whole.	recipito visum: fides tua te ser- vavit. MONT. <i>serva- vit</i> te.	thy faith hath 'saved' thee.	receive thy sight: thy faith hath saved thee.  (114)
Mark v. 34.	ἡ πίστις σε σε- σωκε σε.	Fides tua te salvum fecit.	Thy faith hath made thee safe. N. B. In some editions, "whole."	Fides tua te servavit.	*hath 'saved thee.'	Thy faith hath made thee whole.  (115)
Ibid. x. 52.	id.	id.	"made thee safe." According to others, "made thee whole."	id.	*hath 'saved thee.'	Thy faith hath made thee whole.  (116)

Marked thus \* were altered to their present reading A. D. 1611.

114. ΣΕΣΩΚΕ. Ward says, "because they know, *to be saved* imports rather the salvation of the soul: and, therefore, when faith is joined with it, they translate it rather *saved*, than *healed*, to insinuate their justification by faith only." Such a declaration could only spring from a wilful perversion of the truth, or the most consummate ignorance. Protestant expositors understand by "saved," a *cure* being effected, *cured*: and do not at all refer it to the eternal salvation of the soul. In this respect, they but follow the translators themselves, who indifferently used the words 'healing,' 'making safe,' and 'making whole.' It therefore amounts to the same thing, whether the phrase be "thy faith hath saved thee" or "thy faith hath made thee whole."

115. 116. The texts connected with these numbers are rendered alike in both the Protestant and Rhemish Versions; that circumstance, however, is not sufficient to prevent the imputation of error being thrown on the former.

"To conclude," says Ward, "I will refer any Protestant Solifidian to the words of St. James the Apostle, where he will find, that faith alone without works cannot save him." The ELEVENTH of the XXXIX articles, and the homily on † justification, independently of every other document, while they express the sense of the Church of England on this head, are the best refutation of such censure, it being not less contemptible than false.

\* See Clarke's Paraph. on Luke, c. xviii. v. 42.

† The Third Homily is generally, although improperly, so called.

## SECTION XVIII.—APOSTOLIC TRADITIONS.

Book	Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
2 Thess. ii	15.	ἡς ἔμαθον ὑμεῖς ἀπὸ τῶν παλαιῶν ἐκ τῶν λόγων, ὅτι διὰ ἐπιστολῆς ἡμεῶν.	tenete tradi- tiones, quas didicistis, sive per sermo- nem, sive per epistolam nostram.	hold the tradi- tions which you have learn- ed, whether it be by word or by our epistle.	retinete tradi- tam doctrinam, quam edocui- stis, sive per sermonem, sive per episto- lam nostram.	*‘ordinances.’	hold the ‘tradi- tions’ which ye have been taught, whether by word or our epistle.
							(117)
Ibid. iii. 6.		Καὶ μὴ κατὰ τὴν παράδοσιν τὴν παρελάβετε ἀπὸ ἡμῶν.	Et non se- cundum tra- ditionem, quam acceperunt a nobis.	And not ac- cording to the tradition, which they have received of us.	Et non ex tra- ditâ doctrinâ quam accepit a nobis.	*instruction.	And not after the tradition which he received of us.
							(118)
1 Cor. xi. 2		καὶ καθὼς παρε- λάβετε ὑμεῖς τὰς παράδοσεις κα- τέχετε.	et sicut tra- didi vobis, præcepta mea tenetis.	and as I have delivered unto you, you keep my ‘precepts.’	et sicut tradidi vobis, tradi- tiones retinetis.	‘ordinances.’	and keep the ‘or- dinances’ as I de- livered <i>them</i> to you.
				N. B. Some editions have ‘ordinances.’	MONT. ‘traditiones.’		(119)

Marked thus \* were altered to their present reading A. D. 1611.

117. 118. Παράδοσις. As the Protestant Translators in 1611, conformed the English translation of this term to that of the Rhemists, it would have been unnecessary to say a word, but for an observation made by Ward. “A general mark,” \*he says, “wherewith all heretics that have ever disturbed God’s Church, have been branded, is, to reject apostolical traditions, and to fly to the

\* Errata, page 83.



Scripture." This is the sort of language held by Doctor Milner, Mr. Fletcher, and every other Popish writer of the present day. The Scripture with them is nothing but a *dead* letter, a mere non-entity, compared with their traditions, and the living speaking authority of their Church. Nothing surely can be conceived more absurd than this opinion of theirs. For what can be a fitter criterion by which to determine a disputed point, than the written word of God?

That the tradition spoken of by the Apostle, only applies to the doctrines and precepts, which the Apostles delivered to the world as Revelations from God, is clearly ascertained from these words of St. Paul: " \*and not after, (or according to) the tradition which he received from us." No doctrine, therefore, can be admitted as traditions, which do not rank among those writings, which are allowed to be the genuine productions of the inspired teachers. They are aptly called *παράδοσις*, because the Apostles received the doctrines of the gospel from Christ by Revelation, and as such, delivered them to the world. This view of the matter decidedly overthrows the Popish sense of traditions, as being oral or unwritten. Besides, from the †text itself, it appears that traditions were delivered partly by preaching, and partly by epistle; so that even here, the Popish sense is contravened, inasmuch as tradition is said not to be solely confined to oral communication; and as the doctrine which the Apostle delivered orally was not all contained in his Epistle to the Thessalonians, it does not necessarily follow, that it was not written in some other part of Scripture. This will meet the objection which might be started from the words *δια λόγου*, 'by word.' The tradition spoken of in the passage of the Epistle to the Thessalonians, already quoted, is mentioned a few verses after, viz. " ‡that if any would not work, neither should he eat." St. Paul inculcates this doctrine in another part of his writings, where he intreats those he addresses, "to §walk worthy of the vocation, where, with they were called." To confirm this interpretation, collateral evidence is not wanting, since the testimony of Ignatius, one of the Apostolic Fathers, as recorded by Eusebius, ascertains what the traditions of the Apostles were. When on his way to Rome, he addressed the churches by which he passed, and " || exhorted them to hold tenaciously the tradition of the Apostles, which, having testified that it was now for (the greater) certainty *committed to writing*, he deemed it necessary that it should be plainly taught." This fact, attested as it is by a disciple of the Apostles, is of itself sufficient to determine the matter at issue.

In the Rhemish New Testament, re-published in Edinburgh, 1797, a note occurs so much in the style of Ward's remarks, as to deserve particular notice. It is on the passage in Thessalonians, on which he lavishes so much comment, and is to this effect: "See here that the unwritten traditions of the Apostles are no less to be received than their Epistles." The main question has, to be sure, been already disposed of; it is, however, impossible not to observe the marked similarity between the Papists of the present day, and the Pharisees of old, who preferred the sayings of their

\* See last column, No. 118.

† 2 Thess. c. ii. v. 15.

‡ 2 Thess. c. iii. v. 10.

§ Ephes. c. iv. v. 1.

|| *παρατίθημι ἀπὸ τοῦ ἐχέσθαι τῆς τῶν ἀποστόλων παραδόσεως, ἣν ὑπερ ἡρώδης ΕΥΕΡΑΦΕΣ καὶ μετριοφρονῶν, διατυπώσαι ἀνὰ γὰρ ἡγήσατο.* EUSEB. ECCL. HIST. lib. iii. c. 35.

Scribes and Elders, to the word of God. The \*Jewish historian says, “the Pharisees have delivered to the people, by tradition from the fathers, many injunctions which are not written in the laws of Moses; for which reason, the sect of the Sadducees rejects them, saying, that what are written, should be esteemed obligatory, but that they ought not to observe those which come *by such tradition*.” Christ himself, the highest possible authority, has not been silent on the matter, as appears from his reproof of the Scribes and Pharisees, when he said, “†Thus have ye made the commandment of God of none effect, by your tradition.”

119. It does not admit of a doubt, but that the Apostles, from time to time, verbally delivered the doctrine of the Gospel to the different churches; but no evidence whatever can be adduced to prove, that they taught or delivered any necessary to salvation, which is not found either in the Old, or New Testament. It matters not, that they gave directions about ceremonies, order, or discipline, conformable to the general rules laid down in Scripture, as they were about things indifferent in themselves, and changeable in their nature. So that, although ‘precepts’ such as those alluded to by Ward, were at first orally communicated, yet as they cannot, at this distance of time, be considered as Apostolic, from their not holding a place in the New Testament, they should consequently be rejected. Will, then, the Popish Doctors say there is nothing traditional written; although having before their eyes the doctrine which respects the death, burial, resurrection of Christ, his miracles, &c. as recorded by the Evangelists? Will they maintain that there is nothing traditional in their sacred narrative? If they will not, as they cannot, it may be fairly concluded, that the traditions spoken of by the Apostle, were committed to writing either by himself, or by some of his inspired brethren; and, consequently, that there are no extra-scriptural traditions in existence.

It may be proved, even from the Vulgate Latin itself, that the first translators of the Protestant Bible did not ‘wilfully’ mistranslate *παράδοσις*; much less that they were guilty of ‘heresy and corruption,’ as Ward says, when they rendered the word—ordinances. In the §text belonging to the present number, Jerome rendered it *præcepta*. Now it is evident, that if he did not consider that term and *traditiones* synonymous, he would not have indifferently used them as a fit construction of the same Greek noun. He likewise rendered || *παράδοσις*, *præcepta*; and ¶ *ἐθε*, *traditiones*; which proves that he understood those Greek words to bear the signification of *παράδοσις*, not less than the Latin ones themselves. Therefore it follows, that, as traditions, precepts, ordinances, &c. are the literal English of either the Greek or Latin terms, the use of any of them cannot be deemed either an error or a corruption. So that before Ward could, with any shew of fairness, have preferred a complaint against the English Translators, he should have shewn that Jerome was justifiable in the version made by him. In fine, no defence could be set up for, nor charge made against them, which is not in this particular case also applicable to him.

\* Νομίμα ΠΟΛΛΑ ΤΑΥΤΑ ΠΑΡΕΔΟΞΑΝ τῷ δήμῳ ὡς Φαρισαῖαι ἐκ πατρῶν διαδοχῆς, ἅπερ οὐκ ἀναγιγνασκῆται ἐν τοῖς Μωϋσέως νόμοις, καὶ διὰ τούτων το Σαδδουκαίων γένος ἐκβάλλει, διότι οὐκ οὐκ ἐθέλει ἡρεῖσθαι νομίματα γεγραμμένα, τὰ δ' ἐκ ΠΑΡΑΔΟΣΕΩΣ ΤΩΝ ΠΑΤΡΩΝ. μη τρεῖν. JOSEPHUS, Ant. lib. xiii. cap. x. §. 6.

† Mat. c. xv. v. 6. and Mark, c. vii. v. 13.

§ See 1st column, No. 119.

|| 1 Thes. c. iv. v. 2.

¶ Acts, c. vi. v. 14.



Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Col. ii. 20.	Εἰ οὖν ἀπεθα- νίτε συν τῷ Χριστῷ ἀπο τῶν συνχεινῶν τοῦ κο- σμοῦ, τί ὡς ζῶντες ἐν κόσμῳ, δογ- ματίζεσθε.	Si ergo mor- tui estis cum Christo ab elementis lu- jus mundi : quid adhuc tanquam vi- ventes in mundo de- cernitis ?	If then you be dead with Christ from the elements (some editions have <i>rudiments</i> ) of this world, why do you yet de- cree as living in the world ?	Itaque si mor- tui cum Christo, <i>liberi</i> estis ab elemen- tis mundi, quid ut viventes in mundo, ritibus oneramini ?	. . . . why as though living in the world, 'are ye led with traditions ?'	Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, 'are ye subject to tra- ditions ?'
1 Pet. i. 18.	Εἰδοτες ὅτι οὐ φθαρτοῖς, ἀργυ- ρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαιίας ὑμῶν ἀνατροφῆς πατρὸς παραδοτῆ.	Scientes quod non corruptibili- bus auro vel argento re- dempti estis de vanâ ves- trâ conversa- tione pater- næ traditio- nis.	Knowing that not with cor- ruptible things, gold or silver, you are re- deemed from your vain con- versation of your fathers' tradition.	Ut qui sciatis vos non cadu- cis <i>rebus</i> , argen- to vel auro, fuisse redemp- tos ex vanâ illâ vestrâ conversa- tione, et a patribus tra- ditâ.  MONT. <i>pater- nâ traditione accepta.</i>	.... 'received by the tradition of the fathers.'	Forasmuch as ye know that ye were not redeem- ed with corrup- tible things, as silver and gold, from your vain conversation 're- ceived by tradi- tion from your fathers.'

(120)

(121)

120. \*Δογματίζεσθε. †Ward says, that the first Protestant Translators rendered this term so as "to make the very name of tradition odious among the people ; and though some of these gross corruptions are corrected by their last translators, yet we have no reason to think they were amended out of any good or pure intention, but to defend some of their own traditions, viz. wearing the rochet, surplice, &c." From the first English version of the Greek verb, viz. "why are ye led with traditions;" it appears the translators were desirous to distinguish between the ‡commandments of God and the doctrines of men. Their motive for doing so, although the contrary is alleged, is one of the purest

\* Decerno, dogma aliquod introduco, dico aliquid quod pro certo dogmate habeo. SCAP. "To have *ordinances* imposed on one ; to be subject, or to submit to *ordinances*. PARKH.

† Errata, page 83.

‡ Matt. c. xv. v. 9. and Col. c. ii. v. 22.



and most laudable kind. Nor is their sincerity impeached in the slightest degree, because their successors, with better judgment, altered their version to the present reading, viz. “why are ye subject to ordinances.” It may be here observed, that the reciprocal use of ordinances and traditions is nothing but what occurs, as has been already shewn in the Vulgate text, in the use of the terms *præcepta* and *traditiones*.

Montanus understands the Greek verb in the passive sense, which is in direct opposition to the Rhemish interpretation. \*Vorstius assigns a most convincing reason, why it should be translated passively; for that St. Paul did not address the arrogant teachers themselves, but the hearers on whom they imposed restraints. Erasmus, Grotius, and other eminent critics, take it in the same signification; and, impressed with the same opinion, the Protestant Translators framed their version; but, be its acceptance what it may, it neither condemns, nor establishes Popish traditions.

It is rather extraordinary that Ward has not produced any of the Fathers to support the Popish exposition; particularly as he is not scrupulous about bringing them forward in other places, and in not only deducing a meaning from their writings, which they do not bear, but in making them say what they never said. But even did grounds exist for accusing the English Translators with error, mistranslation, and heresy, yet a regard for the word of God itself, wherever found, should have made the Popish Doctors more reserved in preferring charges, which may be brought home to themselves in a tenfold degree. For, unquestionably, the version of the Scriptures made by the Divines of Douay and Rheims, but imperfectly represents the Vulgate, which version itself is not a perfect representation of the original. It is submitted to the learned reader, whether the following selections, from numberless others in these translations, do not fully prove the truth of the assertion.

†Παιδοχῆιον; stabulum. ‡Παιδοχῆι; stabulario. §Ωμωσεν; confessus est. ||Ηυλησάμεν; cecinimus. ¶Χορτοῖς; fœnum. \*\*Ναῖον; navicula. Wide as Jerome’s Latin is from the spirit of the Greek text, the English of the Rhemists departs still farther from his meaning. *Stabulum*; an inn. *Confessus est*; promised. *Cecinimus*; piped. *Navicula*; a ship. *Quod factum*; which was chanced. *Salvami*; save yourselves, &c. &c. It is to be recollected that some of the English terms are not objected to, when compared with the original, but when considered as a literal translation of the Vulgate text.

121. ††Πατροπαράδοτε. ‡‡Ward brands this as another ‘notorious falsification,’ and says, that the English Translators, “foist in the word tradition, and for delivered, say received; because it sounds with the simple people, to be spoken against the traditions of the Roman Church.” It may be observed, that the censure, which he here throws on the Protestant Translation, for having the word tradition ‘foisted’ into it, as he elegantly expresses it; is equally applicable to the

\* “Non enim ipsos imperiosos doctores, sed auditores tantum, Paulus alloquitur, quibus illi leges imponebant.” Vid. POL. SYNOPS. in loc.

† Luke, c. x. v. 34.

‡ Ibid. v. 35.

§ Acts, c. vii. v. 17.

|| Matt. c. xi. v. 17.

¶ Matt. c. xiv. v. 19.

\*\* Luke, c. 5. v. 7.

†† A patre traditus, quoq. a patre receptus. SCAP.

‡‡ Errata, page 83.

Rhemish one. Nor does he condemn one more than the other, when he gives a version of his own which differs from both, viz. “from your vain conversation *delivered* by the Fathers.” He uses the words ‘delivered by;’ and the English translators ‘received by;’ according to Scapula, Parkhurst, &c. the Greek term admits of either construction. All which can be inferred from the passage, however understood, is, that there were then in existence, spurious traditions; but neither translation determines one way or other, respecting supposed Popish traditions.

One cogent reason among others, why the word ‘tradition’ has been inserted in the English text, seems to arise from the abuse to which it is converted by the Popish expositors, who limit it to such subjects only, as are delivered orally, never committed to writing, and handed down from one age to another. Is it not after the same manner that both Jews and Gentiles proceeded? The traditions of the former, obscured the law of God; those of the latter, taught them idolatry; hence a strong argument in favour of the false religion of these, as well as of the errors of the true religion of those—that they had been handed down to them by their fathers.

## SECTION XIX.—SACRAMENT OF MARRIAGE.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Eph. v. 32.	ΤΟ Μυστήριον τὸ το μέγα ἐστίν ἐγὼ δὲ λέγω εἰς Χριστόν, καὶ εἰς τὴν ἐκκλησίαν.	Sacramen- tum hoc mag- num est, ego autem dico in Christo et in ecclesiâ.	This is a great sacra- ment, but I speak in Christ and in the Church.	Mysterium hoc magnum est: loquor autem de Christo et de ecclesiâ.  MONT. <i>in Christum et in ecclesiam.</i>	..This is a great ‘secret,’ &c.	This is a great ‘mystery,’ but I speak concerning Christ and the Church.

(122)

122. *Μυστήριον*. \*Ward says, “Protestants who reckon marriage no more than a civil contract, as it is amongst Pagans, translated this text accordingly, calling it in their first translations, instead of ‘a great sacrament,’ or ‘mystery,’ as it is in the Greek; *a great secret*.” Now in those very translations, with which he finds fault, ‘or mystery,’ is expressed in a marginal note on the word ‘secret.’ But this circumstance he does not acknowledge; indeed, had he done so, he could not so freely have indulged in his illiberal remarks. Next, he never uttered a more unfounded accusation, than in saying marriage is looked on by Protestants, as nothing but ‘a civil contract;’ inasmuch as they hold it to be a holy and honourable estate, and a sacred ordinance of God, representing the

\* Errata, page 85.



mystical union which exists between Christ and his church. Nor is his falsehood more glaring than his ignorance, when he says: \* “for the word mystery is the same in Greek, that sacrament is in Latin;” in other words, that *sacramentum* is equivalent to *μυστήριον*. For, the Latin word signifies an oath, whereas the other does not; and besides, it implies holiness, which is not implied in the Greek word. It is admitted that the sacraments are called mysteries; but by no means, that they are convertible terms. For a proof of this, the reader is principally referred to the Latin Vulgate. In the book of †Tobit, he will meet with the words *sacramentum* regis; in the ‡second Epistle to the Thessalonians, *mysterium* occurs; and in §Revelations, *sacramentum* mulieris, &c. as the translation of the same Greek word *μυστήριον*. The first of these texts is rendered by the Douay Translators, “the King’s secret;” while the Rhemists render the second and third MYSTERY. But, according to Ward’s mode of arguing, they might as well have made it the King’s *sacrament*, the *sacrament* of the woman, &c. In short, there is no word in the Old or New Testament, which agrees with the word sacrament. It is a Latin word, and is used in a general sense, by the early ecclesiastical writers of the Western Church to express *any* sacred ceremony, rite, or mystery. Such as require fuller information on this subject are referred to Bingham’s Antiquities of the Primitive Church. Book xii. chap. i. sect. 4. Thus it is manifest that this wretched calumniator not only betrays a palpable ignorance of those languages; but, what is more inexcusable, a total unacquaintance with the English translations of his own church.

But ‘mystery,’ as a translation of the text connected with this number, is not confined to the margin of the Protestant Bibles: it is inserted in the very body of the text in all those of 1611. As this is the case, it is strange that Ward should say, “if they should have called matrimony by that name, (viz. mystery) it would have sounded equally well as a sacrament also.” It is a fact, with which he could not have been unacquainted, that for several years before he wrote his book, no other reading than that which he objects to, has been received in the Protestant Churches; and it must be equally known to his abettors of the present day, that since his time, now upwards of a century, no other has been used. Still they seem as dissatisfied, and as anxious as he was, to invent and propagate calumny and falsehood.

Protestants, as has been already observed, deem marriage a great mystery, as containing an emblematical meaning of Christ’s love to believers, who became his body; but they consider the setting it up as a sacrament, as a perversion of the express words of the Apostle. “But I speak,” says St. Paul, “concerning Christ and the Church;” this clause shews, that that which precedes it, viz. “this is a great mystery,” does not at all relate to matrimony. From this exposition, therefore, it may be seen, how slender the only prop is, on which the Popish Church rests its sacrament of marriage. But, besides, if due enquiry be made, it will be found not to possess the remotest pretensions to be considered as a sacrament; notwithstanding that it was declared to be such by Pope Eugenius, and subsequently by the council of Trent. It has no outward, visible sign, nor promise of inward, spiritual grace, which are indispensable requisites in a sacrament.

\* Errata, page 85

† C. xii. v. 7.

‡ C. ii. v. 7.

§ C. xvii. v. 7.

|| See this fully discussed in Macknight’s commentary, vol. iii. page 342.



## SECTION XX.—MISCELLANEOUS SUBJECTS.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
2 Chron. xxxvi. 8.	Και τα λοιπα των λογων Ιωα- κιν και παντα α εποιησεν, &c.	Reliqua au- tem verbo- rum Joakim et abomina- tiones ejus quas opera- tus est, &c.	But the rest of the words of Jehoiakim, and of his abomina- tions, which he wrought, &c.		*and 'carved images that were laid to his charge,' &c.	Now the rest of the acts of Jehoi- akim, and his abo- minations which he did, &c.  (123)
Acts ix. 22.	συμβιβάζων οτι εστιν ο Χριστος.	affirmans quoniam hic est Christus.	affirming that this is Christ.	collatis testi- moniis demon- strans eum esse Christum. MONT. Conferens.	affirming, &c.	'proving' that this is very Christ.  (124)

Marked thus \* altered to the present reading A. D. 1611.

123. This text also was conformed to the Popish version in 1611. The acts of Jehoiakim, (viz. his disloyalty, or his worshipping carved images, or his having had impressions in honour of idols \*found on his body) being in a manner specified in the first English versions of the Protestant Bible, gave offence to the Popish clergy.

124. † Συμβιβάζων. ‡ "By conferring one scripture with another. This is added more than is in the Greek, in favour of their presumptuous opinion, that the comparing of the Scriptures is enough for any man to understand them himself, solely by his own diligence and endeavour." In this confident tone does Ward accuse the Protestant Translators of adding to the English text, more words than the Greek warrants; but not with more confidence than falsehood. For that sentence in particular, is not incorporated with the text in any of the English Bibles, which were in the hands of Protestants, antecedent to the publication of King James's one; but was thrown into the margin, in the form of an *explanatory note*. The following are the exact readings of the passage in the undermentioned Bibles; in which not one single word of those quoted by Ward is to be found.

COVERDALE'S BIBLE: "And Saul confounded the Jews which dwelte at Damascus, *affirming* that this was verie Christ."  
 MATTHEWS'S BIBLE:..... "affirming that this was verie Christ."  
 THE GENEVA BIBLE:..... "confirming that this was the Christ."  
 THE BISHOPS BIBLE:..... "affirming that this was very Christ."

After the detection and exposure of such vile misrepresentation, can it be said that the work falsely called the ERRATA of the PROTESTANT BIBLE, is entitled to the praises lavished on it by Doctor Milner, and his Irish Episcopal Brethren?

\* Scil. "impressiones quæ inventæ sunt in eo; i. e. stigmata quædam, quæ imprimi curaverat corpori ipsius in honorem idolorum." Vid. POL. SYNOPS. in loc.

† "Laying and comparing arguments together." PARKH.

‡ Errata, page 85.

Book, Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
1 Pet. i. 25.	Ταυτο δε εστι το εργμα το ευαγγελ- ισθεν εις υμας.	Hoc est au- tem verbum quod evange- lizatum in vos.	And this is the word that is evangelized among you.  In late editions, " which hath been preached."	Hoc autem est verbum illud, quod evangeli- zatum est vobis.	.....which ' by the gospel,' &c.	And this is the word which ' by the gospel is preached' unto you.  (125)
1 Cor. ix. 16.	Εαν γαρ ευαγ- γελιζωμαι, ουκ εστι μοι καυ- χημα.	Nam si evan- gelizavero, non est mihi gloria.	For and if I evangelize, it is no glory to me. The R. Test. Edinb. edition, 1804, and others, too, read, " For if I preach the gos- pel," &c.	Etenim si evan- gelizem, non est quod glo- rier.	For though ' I preach the gospel.'	For though I preach the gospel, I have nothing to glory of.  (126)
Jam. iv. 6.	Μειζονα δε δι- δωσι χαριν.	Majorem au- tem dat gra- tiam.	And giveth greater graces.	Sed majorem offert gratiam.	But ' the scrip- ture' offereth more grace.	But ' he' giveth more grace.  (127)
Col. i. 23.	Τε ευαγγελισ- τε κηρυχθεντος ει παση τη κτι- σει υπου τον ερανον.	Evangelii-- quod prædi- catum est in universâ crea- turâ, &c.	Of the gos- pel--, which is preached among all crea- tures.  In late editions, ' in all the creation.'	Evangelii, præ- dicati omni creaturæ quæ sub cælo est.	.....' that it' was preached.	--of the gospel-- and which was preached to every creature.  (128)

125. Ευαγγελισθεν. "By the Gospel; these words," says \*Ward, "are added deceitfully, and of ill intent to make the simple reader think, that there is no other word of God, but the written word; for the common reader, hearing the word gospel, conceives nothing else. But, indeed, all is

gospel, whatsoever the Apostles taught, either by writing, or by tradition, and word of mouth." It is the surest sign of a weak cause, when abuse is substituted for argument. Such happens to be the case in the present instance, as he attributes deceit, evil intention, imposture, &c. to the Protestant Translators, without advancing so much even as one solitary proof to support his assertions. But, independently of the absence of every thing like discussion, the charge made by him carries with it its own refutation. For, first, the \*etymology of the verb warrants the use of the English given it. Next, except it be one whose mind is perverted by the worst prejudices, no reader capable of forming any opinion on the subject, (for Ward designates this lowest class of readers by the epithet 'simple.') can, on hearing mention made of the gospel, suppose it to be confined to the historical narrative of the four Evangelists, and not to be equally extended to the writings of the Apostles; nay, even to be contained in such sermons and exhortations, as set forth the way unto salvation. And lastly, EVANGELIZE ought to be rejected here, as *corbana*, *pasche*, *azymes*, *parascue*, *gazophylace*, *encenes*, &c. &c. ought, in the texts where they occur in the Rhemish Testament. Such terms are unintelligible to the generality of readers, and are only calculated to excite a superstitious veneration for the mysteries of priest-craft in the minds of the vulgar; undoubtedly, the principal, if not the sole cause of the Rhemish Translators having adopted what they style ecclesiastical or sacred words.

To this procedure of theirs, Jerome, innocently indeed, seems thus far to have contributed. Many words, whose meaning he was unacquainted with, he set down in his translation in Greek characters, rather than admit the possibility of having the Scriptures adulterated by a false translation. And lo! the effects of these pious intentions on the Rhemish Jesuits, they not only did not translate them as they were capable of doing into their vernacular dialect, but with superstitious veneration, left them unchanged, and even dignified them with the title of ecclesiastical. It is to be observed, that here, also, the Rhemists themselves are involved in the odious charge brought by Ward against the Protestant Translators; as they use the obnoxious term, and in a passage strictly parallel. The text of †St. Matthew, viz. *pauperes evangelizantur*, they translate, "to the poor the Gospel is preached." It is scarcely credible, that he would have used the virulent language he did, or have so laid himself open to retaliation, had he been aware of this circumstance. But, surely, his ignorance can be no plea for his departure from truth and decency.

In two separate editions of the Rhemish New Testament, printed at Edinburgh in 1797 and 1804, the word 'evangelise' has in several texts been altered, and a reading similar to that in the Protestant Bible substituted. How astonished Ward would be at this, were he now in existence: or, could he have foreseen it, would he not rather have assumed any other department of the polemic, than that of biblical criticism?

126. *Ευαγγελίζομαι*. On this article, as it is included under the same head with the preceding one, scarcely any thing new can be offered by way of remark or illustration; as the same defence which was set up for the Protestant Translation, and the same refutation of Ward's objections which was there made, are here equally applicable. However, it may not be improper to subjoin, that

\* *Ευαγγελιον*, and GOSPEL (from the Saxon) equally imply 'good tidings.' PARKER.

† *πῶχοι ευαγγελίζονται*, Matt. c. xi. v. 5.



although the expedient adopted by Jerome of turning into Latin characters any Greek word whose meaning he found himself unable to discover, did not originate with him, but with the authors of the Italic Version ; yet as he possessed the same anxious desire which they did of giving a faithful representation of the original, his candour is not the less praiseworthy. But the Rhemish Doctors have had no excuse to offer, for the barbarous admixture of Greek, and Latin terms, which they have introduced into their English Version of the New Testament. Were the truth avowed, they were prevented from giving an exact and literal translation of the Scriptures, solely by their apprehensions, lest the existence of a system which it had taken ages to establish, and which is so calculated in all its points and bearings to impose on the vulgar mind, should be, in the slightest degree, endangered.

127. Although \*Ward thinks it 'probable,' that the Apostle meant the 'spirit,' or 'Holy Ghost' as imparting more grace, and observes, "it is so expounded by many ;" yet he objects to the use of the pronoun *he*. They cannot be prevented, he says, "from inserting their commentary in the text, and restraining the Holy Ghost, to one "particular sense, where his words seem to be ambiguous." This objection originated in the pure spirit of cavil ; since the use of the pronoun but more directly pointed out the source, whence the grace flowed, which if omitted, must be understood ; as is manifest from the last clause of the verse immediately preceding. The difference, however, is perfectly frivolous and immaterial.

It is not a little remarkable that *HE*, the introduction of which into the Protestant Version, Ward so strongly condemns, is inserted in the several editions of the Rhemish New Testament which have been published since the year 1752. According to him, the reading of the edition of 1582, that first published, is † 'graces ;' while the Vulgate Text is in the singular number, viz. *gratiam* ; and not only the original Greek is *χαρις*, but also the septuagint Greek of the ‡text, whence St. James made his quotation.

128. *Κριυχθεντος*. The sign 'was' is preferable to 'is,' in a strict and literal sense, but as to the meaning, it is of the most trifling consequence, which is adopted ; equally so is it, whether the reading be 'every creature,' or 'all creatures.' What Ward asserts relative to the meaning of the first Protestant Translations of the passage, is grossly absurd. His words are "as though he (the Apostle) spoke not of the Gospel preached to them, but of a Gospel which they had only heard of, that was preached in the world." Now, how could it be possible that the Colossians should continue in the belief of a Gospel *not* preached to them ; of which they only had received a report, that it was preached to others ? The first Protestant Translators did not think so, neither can the form of expression, which they used, be perverted so as to bear that meaning, except by the most malignant ingenuity.

\* Errata, page 87.

† See column, RHEMISH VERSION.

‡ Prov. c. iiii. v. 34.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
1 Cor. xiv. 4.	ὁ λαλῶν γλῶσση ἑαυτοῦ οικοδομεῖ.	Qui loquitur linguâ seip- sum ædificat.	He that speak- eth in a tongue edifieth him- self.	Qui loquitur linguâ, seipsum ædificat.	... 'unknown,' &c.	He that speaketh in an <i>unknown</i> tongue, edifieth himself.  (129)
Rom. xii. 6.	κατὰ τὴν ἀνα- λογίαν τῆς πίστεως	secundum rationem fidei.	according to the rule of faith.	<i>prophetemus</i> pro proportione fidei.	... after the 'measure,' &c.	according to the 'proportion' of faith.  (130)
Ibid. viii. 39.	ἀπὸ τῆς ἀγα- πῆς τοῦ Θεοῦ.	a charitate Dei.	from the cha- rity of God.  In late editions, "from the <i>love</i> ."	a charitate Dei.	from the 'love.'	from the 'love' of God.  (131)
1 Cor. i. 10.	καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα.	Et non sint in vobis schismata.	That there be 'no schisms among you.	Et non sint in- ter vos dis- sidia.	'divisions'	And that there be no 'divisions' among you.  (132)
Gal. v. 20.	διχοστασιαί, ἁίρεσις, &c.	Dissen- siones, sectæ.	'heresies,' according to Ward. 'Sects,' in Rhem. T. 1582. Late editions also read 'sects.'	Dissidia hæ- reses.	'sects'	seditions, 'he- resies.'  (133)

129. Γλωσση. \*Ward objects to the adjunct 'unknown,' which has been added by the Protestant Translators in the †Epistle to the Corinthians, although explanatory of the Apostle's meaning. His chief objection seems to be this, that it makes against the use of a strange or foreign language in the service of the Popish Church. But, surely, without this addition, St. Paul is sufficiently explicit in his censure on the Pastor's speaking in a language not understood by the people. Immediately after the above quoted passage, he says, (viz. 1 Cor. c. xiv. v. 11) "If I *know not* the meaning of the voice, I shall be unto him that speaketh a *barbarian*, and he that speaketh shall be a *barbarian* unto me." Again: "If I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also——Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say, Amen, at the giving of thanks, *seeing he understandeth not what thou sayest.*" The language of Origen and Justin Martyr has the same tendency. Jerome says, "every speech which is not understood is *barbarous.*" (Thus Ovid, in exile among the Getæ, observed, "*Barbarus hic ego sum, quia non intelligor ulli.*") So that the Reformers were fully authorised in drawing up the Twenty-Fourth Article against having public prayer, &c. "IN A TONGUE NOT UNDERSTANDED OF THE PEOPLE."

130. ‡Αναλογιαν. Ward asserts that it may be collected from various places in holy writ, that there existed among the Apostles, "a certain rule and form of faith and doctrine, containing the whole platform of the Christian Religion;" before any of the books of the New Testament were committed to writing. However, this is all assertion without proof, for beside the text attached to this number, he adduces no authority whatever to bear him out. The Protestant Translators have rendered the Greek word faithfully by 'proportion,' which is the interpretation given it, in the best Lexicons. The obvious meaning of the Apostle is, that in prophesying, they should strictly limit themselves to what was revealed to them; or prophesy according to the measure of the miraculous faith imparted. This exposition exactly answers the §μετρον πιστεως mentioned ver. 3, and is further confirmed by Origen, who says, that αναλογια here does not mean *ratio*, as the Latins render it, but *mensura competens*, 'a competent measure.' The Rhemists, in their annotations on the passage, quote several ||texts to prove that a still more comprehensive creed than that now extant was drawn up by the Apostles in conjunction. But there is not one of them, from which any inference of the kind can be deduced; much less that the Popish traditions, which Ward contends, were handed down by the church in unbroken succession "to the present age," were either antecedent to, or are of equal authority with the Gospels themselves.

131. Αγαπης. ¶Ward says, that this term has been rendered 'love' instead of 'charity,'

\* Errata, page 89.

† See English Translation of this number.

‡ Proportio. comparatio. similis ratio. SCAP. et CONSTANT.

§ 'Measure of faith,' this and 'proportion of faith,' imply the same thing, viz. "so much of that particular gift which God was pleased to bestow on any one." See Locke's Paraph. also Macknight's Com. Vol. 1. p. 442.

|| Rom. C. xvi. v. 17. 1 Tim. C. vi. v. 20. Gal. c. i. v. 6. and Acts, c. xv. v. 6.

¶ Errata, page 103.



by the Protestant Translators; because “they attribute salvation to faith alone,” and that, “they care how little charity may sound in the people’s ears.” The tenets of the members of the Church of England respecting FAITH, have been already treated of, and are, moreover, sufficiently known to establish Ward’s book, ostentatiously called, ‘Errata of the Protestant Bible,’ as a mingled mass of error, misquotation, and calumny. Indeed, where his charges carry malignity and falsehood on the face of them, they call for adequately harsh and severe language. It is certain that expressions, too strong, cannot be applied to them, when they are discovered to possess properties of that description. Thus he observes, in 1 Cor. cap. xiii. for CHARITY they “eight times say LOVE.” It so happens, that *Αγαπη* occurs in the original Greek *nine* times; but yet *never* received any other construction than ‘charity,’ from the Protestant Translators, whether in their earliest, or latest versions !!

It is to be apprehended, that, to the perverted application of this term it is owing, that the Popish Clergy inculcate the notion of atoning for sins by *almsgiving*.

132. *Σχισματα*. Another charge of mistranslation is made here by Ward, but of the same description with the rest. He alleges, that the Protestants preferred ‘dissensions’ to ‘schisms,’ as a translation of the word *σχισματα*, “because themselves were afraid to be accounted schismatics.” Now in the first place, the Greek word is rendered in the Protestant Bible, ‘divisions,’ which he himself allows to be synonymous with schisms. In the next place, as to the dread of being styled schismatics; Protestants satisfied with the rectitude of the principle on which their Reformers acted, alike condemn base epithets and unworthy motives as applied to themselves. For, let it be remembered, that after the Church of Rome became so corrupt, as to retain little of the spirit of genuine Christianity, a continuance in her communion, would have been as sinful, as that which really does constitute \*schism: viz. an *unlawful* breach of the orders and institutions of the Christian Church, and an unwarrantable separation from its communion. In one particular †text where the word *σχισματα* occurs, the Rhemists evidently departed from the Vulgate translation of it, (scil. *scissuras*;) when they rendered it ‘schisms.’ If it has been rendered ‘division’ in subsequent editions of the Rhemish Testament, it is a fact which points out as forcibly as any thing can, the positive fallibility of that production.

133. ‡ *Αιρεσεις*. “For *heresy*,” he says, “as it is in the Greek, they translate *Sects* in favour of themselves being charged with heresy.” A doubt can scarcely be entertained, but that the republishers of Ward’s book were more culpable in reviving this and similar charges, than he was, in first advancing them; for they could not be ignorant that there existed in most places a coincidence between the Protestant and Popish Versions of the word; but, particularly so in the Versions, which were first published. However, it is neither by this circumstance, nor by the variance which occurs between the different editions of the latter, that the correctness of the former is to be determined, but by the legitimate meaning of the word itself. In different §places, the Greek is rendered in the Vulgate by *Secta*, and in the Rhemish Testament by ‘Sect.’

\* See numbers 1 to 5, inclusive.

† 1 Cor. c. xi. v. 18.

‡ Secta, hæresis, optio, &c. SCAP.

§ Acts, c. xxiv. v. 5. c. xxvi. v. 5. and 2 Pet. c. ii. v. 1, &c.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text.	Bps. Bible, 1568.	K. James's Bible 1611
1 Tim. iii. 6.	Μη Νεοφυτον.	Non neophytum.	Not a neophyte.	Non novitium.  MONT. non <i>nuper insitum.</i>	Not a 'young scholar.'	Not a 'novice.'
						(134)
Tit. iii. 8.	καλων εργα πρᾶτ' αὐθαι.	bonis operibus præesse.	to excel in good works.	Ut studeant bene agendo præcedere.  MONT. <i>pulchris operibus præstare.</i>	'To shew forth' good works.	'To maintain' good works'
						(135)
Jam. i. 13.	Ὁ γὰρ Θεὸς ἀπειραστός ἐστὶ κακῶν.	Enim Deus intentator est malorum.	For God is not a tempter of evils.	Nam Deus tentari malis non potest.	God is not 'tempted with' evils.	For God cannot be 'tempted with' evil.
						(136)

134. \*ΝΕΟΦΥΤΟΝ. 'Young scholar,' to which Ward objects, is preferable even to 'Neophyte,' a term unintelligible to the generality of readers. He says, "Protestants translate it thus, in their first Bibles, as though an 'old scholar' could not be a neophyte." This is a most wretched cavil; for the term as it stands in those Bibles does not convey its usual signification, neither was it intended

\* Chrysostom explains this term by νεοκαταχρητος *newly instructed*, i. e. in the Christian Religion.

that it should, and does not limit, as Ward asserts, the application of it to persons of any one particular age or description. But why enter into a vindication of the first Protestant Versions, when the reading of the present one, is ‘novice?’ It would be altogether unnecessary to have said so much, but that he has suppressed all mention of the change made, and has, most unwarrantably, censured the Protestant Bible for a reading, which it does not possess.

135. \*Προΐσασθαι. ‘To maintain,’ is no misconstruction of this verb; since it signifies that as well as ‘to preside over,’ ‘to excel,’ &c.

136. Απειρασος. †Ward grounds a charge on the Protestant Translation of this text, and on Beza’s exposition of it, of a most malignant nature. His words are, “and what is worse, if worse can be, they make God not only a leader of men into temptation, but even the *author* and *worker* of sin.” It is almost unnecessary to observe, that such an exposition is, and always has been, abhorrent from the principles of the Church of England. Scripture itself furnishes a refutation of such a charge; for it will not be said because Herod, Pilate, Judas, &c. put Christ to death, which the counsel of God ‡‘determined before to be done,’ that God was therefore the author of murder. In like manner, although God gave Judas over unto Satan, it does not follow that he was therefore the author of Judas’s treason. This is an absurdity similar to what Calvinistic Writers fall into, when they treat of the doctrine of irreversible decrees, as is most ably shewn in the Bishop of Lincoln’s last §publication; but it is one, into which the Divines of the Church of England studiously avoid being betrayed.

Ward next remarks, “let no man say, that he is tempted of God. Why so? Because, “say the Protestant Translators, God is not tempted with evil. Is this a good reason? Nothing less. How then? &c.” This curious specimen of argumentation, if it deserve to be so called, he completes by drawing a conclusion favourable to the Rhemish Version. But had he been honest enough to subjoin the last clause of the verse, (viz. “neither tempteth he any man.”) to those preceding it, and the entire of the next verse; (viz. “But every man is tempted, when he is drawn away *of his own lust*, and enticed,”) the reader would at once perceive, that the sought for reason is not only explained, but assigned. By taking *απειρασος* in an active sense, Jerome has forced it from its usual acceptation. The Rhemists, too, have fallen into an egregious error in translating this text; for, contrary to what the Apostle designed, they have destroyed the antithesis, which occurs in the two concluding sentences, and have in consequence committed a most unmeaning tautology. Ecumenius, in his comments on this very passage, writes to the following effect: || “God cannot be tempted with evil, &c. And Hentenius, in his remarks on that writer, likewise understands the word *απειρασος* in a passive sense.

\* Antepono. defendo. antecello. SCAP.

† Errata, page 103.

‡ Acts, c. iv. v. 28.

§ See chap. iv. passim.

|| “Deus enim malis *tentari* nequit, juxta eum qui dixit (quanquam externus sit a nobis, et a fide alienus) divina beatæque natura neque molestias *sustinet*, neque aliis *præbet*.”



Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
1 Pet. ii. 8.	Πετρα σκανδα- λη· ὃς πρὸς σκοπ- ῇ ἐστὶ τῇ λόγῳ ἀπειθῶντες, εἰς ὃ καὶ ἐτεθήσαν.	Petra scan- dali his qui offendunt verbo, nec credunt in quo et positi sunt.	A rock of scan- dal to them that stumble at the word; neither do be- lieve, wherein also they are put.	Petra offendi- culi, iis qui im- pingunt, non parendo sermo- ni, immorigeri; ad quod etiam constituti fue- rant.	unto the which thing they 'were or- dained.'	A rock of offence even to them which stumble at the word, being disobedient; whereunto also they 'were ap- pointed.'
						(137)
Isa. xxvi. 18.	Ἐγχαρτίελαβο- μεν, καὶ ὠδινῶ- σαμεν, καὶ ἐτε- χομεν πνεῦμα.	Concepi- mus, et quasi parturivimus, et peperimus spiritum.	We have con- ceived, and as it were travail- led, and brought forth the spirit.		As though we had brought forth 'wind.'	We have been with child, we have been in pain, we have as it were, brought forth 'wind.'
						(138)

137. Εἰς ὃ καὶ ἐτεθήσαν. If comparative clearness and intelligibleness be faults, they are, in the present instance, attributable to the Protestant Translation; for most unquestionably the Popish Version possesses neither the one quality nor the other. Protestants do not understand this passage to signify, that the unbelieving Jews were appointed by God to disobedience, thereby, as \*Ward insinuates, making God the author of it: but that being disobedient to the Gospel, they incurred, as God foresaw they would, a liability to punishment by reason of that disobedience, as is concisely expressed by that eminent Prelate Bishop Tomline. †“These events,” (viz the hard-heartedness of the Jews, their rejection of the Gospel, &c.) says his Lordship, “did not come to pass, because they were foretold, but they were, for the wisest purpose, foretold, because it was foreseen they would happen.”

\* Errata, page 104.

† Refut. of Calvinism, c. iv. page 229.

138. \*<sup>רוח</sup> †Πνευμα. The Protestant Translation of this text is more literal than that which it obtains in the Douay Bible, and yet that does not protect it from censure. By rendering the Hebrew term ‘wind,’ the meaning of the passage becomes natural and easy; the one part of it explaining the other. We have not been prosperous, says the Prophet; all our pangs and throes have not wrought our ease and deliverance from our enemies; we can only expect them from God. †*To bring forth wind*, is a phrase not unlike those used by §Hosea: viz. to feed upon wind,” and “to reap wind;” in other words, to labour in vain. ||Piscator pertinently observes:” *anxiis nostris consiliis nil profecimus.*” ¶Bishop Stock’s version of this text is the very same as the Protestant one. He renders <sup>רוח</sup> “wind.”

Ward, not content with the censures which he has so unsparingly dealt out in treating of the foregoing text, thus remarks: “it is the custom of Protestants, in all such cases as this, where the more appropriate sense is of God’s holy spirit, there to translate wind, as in Psalm cxlvii. v. 18.’ The very words of the Psalmist, who praises God for his power over the elements, convey an ample refutation of what Ward says, viz. “He sendeth out his word, and melteth them; he causeth the \*\*wind to blow, and the waters flow.” Now, by what other means than the ‘wind’ is God here said to execute his own commands. Moreover, it is more rational to suppose that a thaw is produced by the wind which, “he causeth to blow;” than that he employs his holy spirit for that purpose. In short, the words which follow the disputed passage clearly determine the Popish sense of it as inadmissible. For if the people of Judah received the Holy Spirit, they must both have received help, and have been able to impart it to others. Neither could they in that case have complained of a continuance of their misery, or have said, “we have not wrought any deliverance in the earth, &c.”

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza’s Latin Text	Bps. Bible, 1568.	K. James’s Bible 1611
Joel. ii. 23.	δοτι εδωκεν υμιν τα βροματα εις δικαιοσυνην.	quia dedit vobis docto- rem justitiæ.	because he hath given you a doctor of jus- tice. Accord- ing to Ward, ‘the doctrine’ of justice.	הבורה לצדקה. Heb.	. . . for he hath given you ‘moderate rain.’	for he hath given you ‘the former rain moderately.’

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139. יורה This term implies both ‘doctor,’ and ‘rain;’ as ††Mercerus observes, “quia par est

\* *Spiritus. ventus.* PLANTIN. BUXT.

† “The material spirit; the LXX. in several places, apply it to signify the air in motion.” PARKER.

‡ See LOWTH on Isaiah, page 54.

§ C. viii. v. 7, and C. xv. v. 1.

|| Vid. Pol. Synops. in loc.

¶ TRANSLATION OF ISAIAH, C. xxvi. v. 18. by the Right Rev. Joseph Stock, Lord Bishop of Waterford

\*\* The Hebrew and LXX. Greek of this term, are the same as those in the text connected with the present number:

†† Vid. Pol. Synops. in loc.

ratio : ut pluvia e caelo mittitur, sic boni doctores Dei donum." In the former acceptation of the Hebrew word, Christ 'the teacher of righteousness,' (as inserted in the margin of the ancient Bibles) is promised ; and in the latter, the 'convenient' or 'just' or 'right' quantity of rain necessary to bring the fruits of the earth to maturity, would be given. The Hebrew word מִדְּבַר rendered 'moderately,' also signifies *according to righteousness*. When it is considered that the sacred writers often designate spiritual by corporeal objects, it may be readily conceived that the justifying doctrine or Gospel of Christ, is here pointed out under the appellation of *rain*. But in addition to this, the suitableness of 'rain' as a translation, is more evident, inasmuch as the Prophet had before denounced a famine in consequence of a drought.

There is a marked inconsistency between Ward's finding the same fault, in the present instance, with the Protestant Translators, because they have not translated the Hebrew term מִדְּבַר 'teacher ;' that he did in a preceding number, for their not having translated it 'image.' In the \*one place, he asks, "does the Hebrew word force them to this?" In the †other, he says, "avoiding the name of image, they translate another thing, without any necessary pretence either of Hebrew or Greek." This last remark has been already so fully discussed under its proper †head, as to render any further observation on it unnecessary ; and as to his enquiry, if he were sufficiently versant with the Hebrew and Greek languages ; or indeed with the received English Translation of his own church, he might have perceived his question answered by anticipation in the lxxxivth Psalm and in §Isaiah. Pagninus, whose authority should carry conviction to the minds of the Popish Doctors, although he takes the Hebrew word generally in either sense ; is decidedly of opinion, that in the above mentioned passage in Joel, it signifies (pluvia) 'rain.'

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Isa. xxxiii. 6.	Εν δεσφοῖς ἡ σωτηρία ἡμῶν, καὶ σιγήα καὶ ἐπιστήμη καὶ ἐνδοξία.	Et erit fides in temporibus tuis.  PAGN. renders מְבִרְחָה <i>firmitas</i> .	And there shall be faith in thy times.	MONT. renders the 'Hebrew word, <i>veritas</i> .	a sure stablish- ing of thy times.	And wisdom and knowledge shall be 'the stability of thy times.'

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140. || מְבִרְחָה. "For a little ambiguity of the Hebrew word," says Ward, "they turn faith into

\* Errata, page 108.

† Ibid. page 67.

‡ See number 72.

§ C. xxx. v. 20.

|| Firmitas. constitutio firma. BUXT. Status Stabilis. VITRING. Stability, certainty, truth. PAKKH. Bishop Steek also renders it 'stability.' Vid. Trans. of Isaiah.



stability." Notwithstanding this, it would appear, from a \*note in the margin of the Douay Bible on the word 'faith,' that the translators were disposed to favour the latter signification. Lowth, in his commentary on this passage, removes all uncertainty about the matter. "The Prophet," he remarks, "applies himself to Hezekiah, and tells him that those divine graces of wisdom, knowledge, and the fear of God, will be the support of his time and government, and stand him in more stead, than all the forces and treasure in which other princes place their confidence." †Another eminent expositor sums up the sense of the verse in these words; "neque vita stabilis, neque firma salus, cuiquam contiget, nisi per fidem, quæ in sapientiâ, scientiâque certâ versatur." Nothing further need be adduced to prove, that although a very considerable difference exist, between the Protestant and the Popish Versions, the former comes nearest the meaning of the inspired writer.

The other cavils of Ward, which are softened with an admission that, indeed the Protestant Translators rendered several passages so and so, but "not with any ill design;" are designedly passed over as being too trifling for serious criticism.

\* Scil. *fidelity* in performing promises of good things temporal and spiritual.

† JUNIUS. Vid. Pol. Synops. in loc.

## THE PERPETUAL SACRIFICE OF CHRIST'S BODY AND BLOOD.

WARD having treated of this subject separately under the above title, it becomes necessary to accompany him here also step by step, for the purpose of shewing, that the same disputatious spirit, the same disregard to truth, and the same disposition to impose on his readers, with which he commenced his work, have accompanied him to its conclusion.

He charges Protestants with teaching a false doctrine in the twenty-first of their thirty-nine articles; and, \*says he, "because they would have it backed by sacred Scripture, they most egregiously corrupt the text, Heb. x. 10, by adding to the same two words, not found in the Greek and Latin copies, viz. FOR ALL," &c. Now, Protestants might readily concede this text, and yet establish their point from others, in the writings of St. Paul, as well as in those of St. Peter and St. John. But, as he accuses them of corrupting the above text, it is of some consequence to examine, with what justice he does so; for, if it be shewn, that their translation is the most perfect it was capable of receiving, then may the doctrine, which relates to the perpetual sacrifice of Christ's body and blood, be enumerated in the catalogue of errors and fabrications of the Popish Church.

† Εφ'απαξ "once for all." The omission of the two latter words, cannot warrant the daily oblation of Christ's body and blood in the Mass, as St. Paul, in a preceding ‡chapter, expressly says, "nor yet that he should offer himself (πολλακις) *often*, &c." And immediately after, "but now (απαξ) once, in the end of the world, hath he appeared, &c." These are passages which directly forbid the Popish interpretation; the Apostle reasons thus: if the *repeated* offering be necessary, Christ must, in that case, have suffered *every* year, since the fall of Adam. The conclusion is obvious. Moreover, must not the pretended sacrifice of the mass import, that remission of sins is not fully obtained for us by our Lord's sacrifice on the cross, contrary to another declaration of St. Paul.—§"Now, where remission of these is, there is no more offering for sin."

Although the doctrine of transubstantiation be but of recent date, not having been finally established before the Pontificate of Innocent III. at the commencement of the thirteenth century; yet Ward insists that it was "taught in the primitive Church, and delivered down to the present time, by the Apostles, by Apostolical Tradition;" and to prove this, he produces quotations from the Fathers who flourished in the first five centuries. It is true, he gives a few detached passages from the works

\* Errata, page 98.

† Semel duntaxat. Steph. Thesaur. *Once; Once for all.* PARKH. εφ'απαξ opponitur, τω καὶ ἡμεραν, quovis die expiatorio. εφ'απαξ, semel. actus iterationem negans. SCHLEUSN. Lex. in loc. Leigh in his CRITICA SACRA, says, "that the single offering was so complete, that its repetition was not only not necessary, but that it would be impious."

‡ Heb. c. ix. v. 25, 26.

§ IBID. c. x. v. 18.

of some of the most eminent of them, but so unfairly, so distorted and mutilated, and so jumbled together, that they are made to convey a meaning the very opposite to the one intended. Among his selections, one, from the writings of St. Cyril of Jerusalem, lays claim to superior notice, owing to the excellent specimen which it affords of his ability in the art of garbling, and mutilating passages. He not only suppresses sentences, but entire paragraphs, and uniting those which are whole pages asunder, he gives them the appearance of a continuous connection. This is strikingly illustrated in the quotation alluded to, which is made up of two distinct parts of St. Cyril's fourth Catechesis on the divine mysteries. The reader cannot avoid expressing his astonishment at the ingenious manner in which this patchwork business is completed, and the plausibility with which it is attempted to be palmed on the public, as an unbroken narrative. As the whole matter exhibits such a compound of fraud and deception, as is not, perhaps, easily to be met with, except in the jesuitical \*production of Doctor Milner, it is hoped that its transcription will need no apology. "†Since, then, Christ declared and told us of the bread, THIS IS MY BODY, who shall venture any longer to raise a doubt? And since he affirmed and said, THIS IS MY BLOOD, who shall doubt, saying this is not his blood? He once changed water into wine at Cana in Galilee, by his own power, and is he not to be believed, when he changes wine into blood? Being called to a corporeal wedding, he wrought this unexpected miracle, and shall he not much rather be acknowledged, when giving to the children of the bride-chamber, the fruition of his body and his blood. So, then, with all fulness of persuasion, let us partake ‡as of the body and blood of Christ. (Ward, by suppressing the word "as" in this last clause, gives the sentence an interpretation favourable to transubstantiation, which, in its un mutilated state, it does not bear.) For in the *type* of the bread, the body is given thee, and in the *type* of the wine the blood is given thee, that thou mayest become, by taking the body and blood of Christ, one in body and in blood with him. Thus we also become bearers of Christ, his body and blood being conveyed into our members." Ward carries his reader thus far, after having presented him, not with a translation like that just quoted, which so fully expresses the Father's sentiments; but with one, in every respect, weak and imperfect. Besides, instead of giving the sentences which immediately follow, and on which the sense of all the preceding ones rests; he subjoins a passage from a different part of the same Catechesis, and thus perverts the original to advocate the doctrine of the 'Perpetual Sacrifice,' contrary to its letter and spirit, and to the meaning of its Author.

\* INQUIRY INTO CERTAIN VULGAR OPINIONS. It is not hazarding too much to say, that that work next to the ERRATA, has contributed more than all the other late productions of the Popish press, to add to the delusion under which the lettered part of the Irish Papists lie. Mr. Le Mesurier, in his treatise on the Eucharist, has, by bringing to light a fraud practised by Doctor Milner, similar to the one complained of here, not only impeached, but absolutely blasted the credit of his mischievous performance. COLUMBANUS tells a curious anecdote of Doctor Milner. "I once asked the Bishop of Castibala," says that sensible writer, "how he had nerves strong enough to refer, in his Winchester, for the history of King Arthur, to GILDAS, who never once mentions his name. He replied, Gildas certainly does mention him? We searched Gale's edition, but in vain!!" This carries with it its own comment. See COLUMBANUS, ad Hibernos. Letter iii. p. 50.

† ERRATA, page 101.

‡ ὥστε μετὰ πάσης πληροφορίας, 'ὍΝ σωματος καὶ αἵματος μεταλαμβάνωνεν χρεῖσθ'. Ward renders it "wherefore, full of certainty, let us receive the Body and Blood of Christ:" and thus omits the word *as*, which corresponds with the original ὥστε.



The translation, which Ward *should* have given, is in the left hand column, and is the regular continuation of the preceding extract, commencing with its last sentence. The one he has given is put in the other column in italics, that his dishonesty, may, by the contrast, be the better exposed.

\*“Thus we also become bearers of Christ, his body and his blood being conveyed into our members, and thus, as the blessed Peter says, we become partakers of the divine nature. Formerly, Christ discoursing with the Jews said, ‘unless you eat my Flesh, and drink my blood, ye have no life in you.’ (John vi. 53.) But they not hearing (or not understanding) these things which were spoken SPIRITUALLY, went back, thinking that he invited them to an EATING OF HIS FLESH, &c.”

“Thus we also become Christophers, that is, Bearers of Christ, receiving his Body and Blood into us.” Ward stops here, and subjoins what follows, as the genuine translation of the Greek!! “*Do not therefore look on it as mere bread only, or bare wine; for as God himself has said, it is the Body and Blood of Christ. Notwithstanding, therefore, the information of sense, let faith confirm thee; and do not judge of the thing by the taste, but rather take it for most certain by faith, without the least doubt, that his Body and Blood are given thee. When you come to communion, do not come holding both the palms of your hands open, nor your fingers spread; but let your left hand be as it were at rest under the right, †INTO WHICH you are to receive so great a King: and in the hollow of your hand take the body of Christ, saying, AMEN.*”

#### ABJURATORY CLAUSES EXAMINED.

It was not at first intended to take any notice of the last page of Ward's book, which contains what is called, “A VINDICATION of the Roman Catholics, shewing their abhorrence of certain tenets commonly laid at their door;” as it was supposed it might have been published without the concurrence of the Popish Clergy, and that they themselves would scarcely venture to disown principles in one part of a work, which from the patronage they have given it, may be said to be explicitly ac-

\* Οὕτω γὰρ καὶ χρίσφοροι γινόμεθα τῇ σωματικῇ αὐτῇ καὶ τῇ αἱματικῇ εἰς τὰ ἡμέτερα ἀναδιδόμενα μετ᾽ οὗτω κατὰ τοῦ μακαρίου Πέτρου θείας κοινωνίας φύσεως γινόμεθα. Πότε γάρ τοις Ἰουδαίοις διαλεγόμενος εἶπεν, εἰ μὴ φάγητε μὴ τὴν σὰρκα, καὶ πίνετε μὴ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς, ἐκεῖνοι μὴ ἀκούοντες ΠΝΕΥΜΑΤΙΚΩΣ τῶν λεγομένων, σκανδαλισθέντες ἀπηλθον εἰς τὰ ὀπίσω, νομίζοντες ὅτι σαρκοφάγον αὐτὴ προτίπεται. CYRIL, Cateches. Mystagog. iv. p. 293.

† It is odd enough that the Popish doctors would allow a passage setting forth an usage of the primitive Church to continue in a work which has had their revision, inasmuch as that usage is discontinued by their Church.

known by them in another. But, in consequence of this very vindication having found its way into a small \*tract lately published in the city of Cork, it becomes, in a manner, entitled to distinct consideration. The respectability, not less than the learning of the gentleman, under the sanction of whose name it comes recommended to the public, as well as the circumstance of his being a member of the established Church, impart to it some pretensions to candour and truth, which it will be forthwith necessary to investigate.

Before, however, he enters into an examination of a few of the leading articles, the author cannot avoid observing, that it has been the invariable and constant practice, of late years, with the Popish Clergy, to take advantage of that misjudged liberality which has sprung up among several members of the Church of England, by making them instrumental in the propagation of opinions which, however specious in appearance, are found on examination to be vague and indefinite. It is likewise observable, that two of the most obnoxious tenets with which the Popish Clergy are chargeable, viz ‘*exclusive salvation*,’ and, ‘that *no faith* is to be kept with those who are without the pale of their church,’ are not enumerated among the articles of the Vindication. When it is considered how unimportant several of those are, which they so formally renounce, it is not a little surprising, that they should pass these over in silence; for as these tenets are imputed to them, they are surely entitled to the like notice with the rest. Can any other conclusion, then, be drawn, than that they hold these in the same unlimited sense, in which they were laid down by the last General Council of Trent? Unquestionably not. And notwithstanding that an elaborate production has been expressly written for the purpose of removing so uncharitable, or to use a favourite term of its author, so “unkindly” an imputation, an opposite opinion cannot be entertained, until a council of equally competent authority, cancels its decrees.

The learned author, in the publication just mentioned, has, with modest reserve, withheld his name from the public, and, in the true spirit of Christian charity, has undertaken to prove, that the tenet of exclusive salvation is not imputable to the Popish Church. He is, however, far from establishing his point; for having set out on a wrong principle, his many judicious observations and conclusive arguments are consequently thrown away.

Because † Doctor Milner has, with some colour, to be sure, of liberality, called a Protestant gentleman a “Christian;” the *Answerer* observes that in this appellation there is “an emphatic recognition both of the Christianity and the salability of the party addressed:” and because it is stated in a posthumous publication of a Doctor Hawarden, that “wilfulness” alone constitutes heresy and schism; i. e. when error against faith, and separation from the Catholic communion are *involuntary*, and proceed from *invincible* ignorance, they cannot be sinful; § he concludes, that according to Doctor H. “they who in appearance are heretics, or schismatics, may in reality be good men; of course objects of God’s favour here, and heirs hereafter of his everlasting promises.” But experience, and

\* *Synthetical Arrangement of Texts, selected from the Douay Translation of the New Testament*, by THOMAS NEWENHAM, Esq.—This gentleman informs his readers, that the renunciatory articles which he has taken from the fourth edition of Ward’s Errata, are published by him with the approbation of the Roman Catholic prelates of Ireland.

† AN ANSWER to the Right Hon. P. Duigenan’s two great arguments against Popish Enfranchisement, Dublin, 1810.

‡ INQUIRY, p. 48.

§ ANSWER, p. 26.



the evidence of facts, the sentiments of the Church of Rome, and the language of its divines, forbid such a conclusion to be drawn. Indeed, it may be proved from the internal evidence, which, the documents he refers to, affords, that this assumption is founded in error.

In the first place, could Doctor Milner, when he addressed his Wexford correspondent, in an epistolary way, have done less than use the courtesy above alluded to? Could he have so far departed from the established rules of politeness, or have so much disregarded the dictates of common sense, as to have spoken differently to the person, with whom he remonstrated in a friendly manner, on the impropriety of duelling? If he could not, then the passage in Doctor M.'s letter, is but a weak proof either of his own liberal views in this particular, or of his church's disavowal of the tenet imputed to it. Besides, it is not quite clear that Doctor M. will relish this sturdy kind of argument, whereby he is pressed with consequences drawn from his own principles. Had Doctor M. in no other part of his writings given an opinion on this subject, the individual passage, which the *Answerer* has selected from his letter, might, it is true, bear the interpretation assigned to it; but when, to use his own words, \**“ he has repeatedly published, that he would rather lose his life, than be instrumental in giving power, or even influence, to an uncatholic Government, over any part of the Catholic Church;”* there is little doubt, that, when he applied the term “Christian” to a *Protestant* gentleman, he used it in the ambiguous manner of the schoolmen, if he intended it should have any meaning at all. The *Answerer* must likewise know, that Doctor Milner has ‘repeatedly’ called our VENERABLE AND TRULY RELIGIOUS MONARCH, an UNCATHOLIC KING. In doing so, he most unequivocally recognises the exclusive doctrine. And that the reader may be convinced of this, it is necessary merely to refer to the arrogant pretensions which he has put forward, in a published sermon, in behalf of the Church of Rome, maintaining it to be the *†only* true church. The very extract made from it, at the conclusion of the Preface to this work, justifies the opinion, that he did not look beyond the pale of his own church, when he drew the distinction between such revealed truths as related to the nature and authority of the church, and those *‡*fundamental ones contained in the Apostle's creed. In his letters to Doctor Sturges, observes the *§Answerer*, he vindicates certain important doctrines of the Church of England, against Bishop Hoadly and his followers, and declares his persuasion, that true orthodox churchmen would prefer a Roman Catholic to a Hoadlyite. Doctor Milner is a very subtle adversary, and being well aware of the vantage ground, which he would possess, if, in his controversy with Doctor Sturges, he took his stand in the ranks of the Protestant Clergy, by a skilful manœuvre, he comes over to them for a while, and wields their weapons to the discomfiture of his opponent. Such advocacy the Divines of the Church of England have never acknowledged, indeed never can. One and all exclaim, *haud tali auxilio*. And as to his persuasion, that orthodox churchmen would prefer a

\* APPENDIX to INSTRUCTIONS addressed to the English Catholics, p. 6.

† If the Romish church be the *only* true church, by which is meant the only church truly christian, it must follow that the members of that church, are the only true Christians. It remains, therefore, for Dr. Milner to explain what he means by *Christians*, that are not *true* Christians; in other words, *Christians* that are *not* Christians. In this last-named class of Christians, it is manifest that Dr. Milner's *liberality* has placed the Protestant gentleman.

‡ ANSWER, p. 18.

§ See ANSWER, Note 3, p. 53.



Papist to a Hoadlyite, it may be asked, what mark of liberality is there in his saying so? It is an ingenious way of complimenting himself, but nothing more.

Next, as to the passages which have been quoted by the *Answerer* from Doctor Hawarden's work, it might be said, he gave them the interpretation, which they were designed to bear, if he could shew, that that writer understood the adjunct 'Catholic,' in its genuine signification, viz. *universal*; and that the *Catholic Church* was considered by him to include the aggregate of *all* particular churches, in which *Catholic verities* are inculcated; and lastly, that he did not confine it to that branch of the Christian Church called *Roman*. But, until he does so, the testimony adduced by him is insufficient to establish his point. If the *Answerer* believes the case to be, as he represents it, it can be for no more solid reason than that he wishes it; but, surely, he cannot expect that others will agree with him in opinion, on such slight grounds. As a proof of the fallacy of his reasoning, it will suffice to state, what he says on the subject of baptism. Doctor Hawarden, \*says he, holds that sacrament as *generally necessary* to salvation; that is, that it is not *indispensable*, and *without exception*; while Archbishop Secker, in treating of the same subject, uses terms exactly similar. "If, therefore," continues he, "we are satisfied with that *kindly* interpretation, by which our own Church is justified in the one case; how, in common consistency, shall we reject the charitable construction, which Dr. H. gives to the sentiment of the R. C. Church in the other?" Here is his error, in supposing, from the similarity which exists between the exposition of these divines, that, therefore, each deemed the baptism conferred by the other, valid. It may be affirmed of the Archbishop; but, most certainly, not of Doctor H. for, though he has not expressed himself explicitly on the subject, yet there are not wanting other and weightier authorities to ascertain in what light the Popish Church views the sacraments, as they are administered by the Church of England. The *learned* †Ward, as Doctor Milner calls him, says, that Protestants have deprived the two sacraments, which they retain, of "all grace, virtue, and efficacy; making them no more than *poor* and beggarly elements, like those of the Jewish law." Here is Ward, *versus* Hawarden. The open declaration of the one, is opposed to the guarded exposition of the other; in short, a downright asseveration is made by Ward, while a *kindly* interpretation must be applied to the words of Doctor H. to elicit the *Answerer's* meaning. It may, therefore, be fairly presumed, that when Doctor H. admitted the possibility of some being saved, who are not of the (Roman) Catholic communion; he made his exception solely in favour of the martyrs, who had no opportunity of receiving baptism, or of Catechumens who died before it could be administered, or of such as were unavoidably mistaken about, or invincibly ignorant of the necessity of its being administered. But if, to persons of this description alone, the possibility of salvation can, in the opinion of Doctor H. be extended beyond the pale of the Romish Church, then it still remains to be shewn how the non-existence of 'exclusive salvation,' as a tenet of the Church of Rome, is proved by the extracts from his writings, which are given in the ANSWER.

But to return to Dr. Milner; as much stress is laid on a single passage in his letter, which, probably,

\* ANSWER, p. 23.

† See ERRATA, p. 55. and No. 44 of this work.

like the \*unfortunate note written by him to Mr. Ponsonby, was sketched in a hasty manner, the effusion of the moment, and not originally intended to meet the public eye, it is proper to state the opinion he has given of an author, compared with whose work the ERRATA is charity itself, and then to present a summary of the work itself, that the reader may be further enabled to judge, whether he be entitled to the credit given him by the *Answerer*, or not.

An exposition of the prophecies contained in the Apocalypse, was first published in a clandestine manner, some thirty years back, under the fictitious title of PASTORINI; a name which continued to impose on the literary world, while the real author lived. When concealment became no longer necessary. †Doctor Milner announces to the public, that the work in question, was not the production of an Italian, as was supposed, but of “the late Rev. C. Walmesley, B. D. V. A. a most mild and enlightened Christian,” and that “it consists neither of folly, nor of blasphemy, but of a most ingenious and learned exposition of the book of Revelations.” This *mild* and *enlightened* expositor tells his readers, that the fallen star mentioned in Rev. ix. 1, is emblematical of Luther’s apostacy; that while the keys of heaven were committed to Peter, to Luther was given the key of the bottomless pit, or hell, and that on Luther’s opening the pit, a thick smoke, that is, “a strong spirit of seduction, which was hatched in hell, burst out;” that from the smoke, was produced a swarm of locusts, who are the Reformers; that some of the locusts (v. 10) had tails like scorpions, with stings in them; “which allegory describes emphatically, the implacable enmity of *Protestants* to those of the ‡*Catholic* communion;” and finally, that Protestants are to be extirpated in the year 1825 or 1826! However, “before the Saviour of mankind, who only waits the return of his strayed sheep, is forced to strike; Protestants are conjured to lay down all animosity, against their ancient mother, to think of reconciliation, and ask to be received again into her bosom.” What will the *Answerer* say to this? Does not every line, every word of it breathe the spirit of that doctrine, which he has so confidently stated to be extinct? And do not the encomiums bestowed on the author, and on his work by Doctor Milner, afford incontestable evidence, that the liberal interpretation given to the passage quoted from Doctor M.’s letter, to his Protestant correspondent in Wexford, is more than it can strictly bear?

The §*Answerer* next refers to the tenth chapter of the catechism, drawn up by a former Titular Archbishop of Cashel, and at present taught in the Popish Church, as fully establishing what he has been labouring to evince from the writings of Hawarden and Milner. The first question, which he cites from it, is this; ||“Are all obliged to be of the *true* church?” Answer; yes, *no one* can be saved

\* Doctor Milner’s political principles, are not of a more protean cast than his religious ones. For if the changeableness of the former has been exemplified in his conduct respecting the VETO, the unsteadiness of the latter can be instanced in the case of the REV. DOCTOR LINGARD, P. P. This gentleman, in one of his publications, advanced some points, which were so offensive to Doctor Milner, and appeared to him to be so heretical a nature, that he absolutely denounced him to his ORDINARY, and stigmatized him as deserving the severest lash of ecclesiastical censure. When Doctor L. heard of the intended rigours, and of the cause for which they were to be imposed, he enclosed Doctor Milner some extracts from a former thesis of his, in which the *same* sentiments were expressed, and nearly the same words were used, as those for which Doctor M. would now visit on him the vengeance of the Church!

† INQUIRY, page 83.

‡ Is the term *Catholic* understood here in the sense assigned to it by the *Answerer*?

§ Note 3, p. 56.

|| Butler’s Catechism, page 17.



out of it. 'I believe, says the *Answerer*, there is not in the whole catechism, any thing more severe than this assertion. But mark what follows: Will strict honesty to every one, and moral good works, ensure salvation, whatever church or religion one professes? No, unless such good works be enlivened by faith, which worketh by charity. 'Instead of any revolting anathema,' he concludes, "we have here nothing, but the prime principle of practical Christianity." A more erroneous conclusion he could not arrive at, as the full import of these questions and answers cannot be collected by taking them abstractedly, as he has done, but as they stand in connexion with those which precede and follow. In the beginning of the xith chapter, it is asked; "why is the church called *Roman*? Answer. Because the visible head of the Church is Bishop of Rome," that is, as is stated immediately after, "the Pope, who is Christ's Vicar on earth, &c. while just before, it is said to be an additional mark of the unity of the church, that it is placed under that one visible head. Here then, it is determined, as clearly as any thing can, that the *true*, and *only* church, spoken of is *Roman*; that the *Holy* and *Apostolical* Church is *Roman*; and, consequently, that what is meant, by the true church, in the catechism, does not take in, in its "charitable embracement," all denominations of Christians; but such *only* as acknowledge the bishop of Rome, as its supreme head. It is not, however, to Butler's Catechism alone, that the opinion is confined, "that no one can be saved out of the Roman Catholic Church," as in Dr. Troy's \*Catechism published in Dublin, in 1805, and in †that drawn up for the use of the French churches, and approved of by the present bishop of Rome; and in the ‡Papal Allocution delivered in October 1804; and in the §oath of a Popish priest; and in the ||bull of Pope Pius V. issued in 1569, against Queen Elizabeth; not to speak of the decision of the council of Trent, which has not

\* Q.—What do you mean by the true church? A.—The congregation of the faithful under one visible head on earth.

Q.—Is there but one true church? A.—Although there be many sects, there is but one true religion, and one true church.

Q.—Why is there but one true church? A.—Because there is but one true God.

Q.—How do you call the *true* church? A.—The *Roman Catholic Church*.

Q.—Are all obliged to be of the true church? A.—Yes.

Q.—Why are all obliged to be of the true church? A.—Because *no one can be saved out of it*.

Q.—Is it easy to know the true church? A.—It is, the same Providence, which established it, has made it visible to all.

Q.—How is the true church visible? A.—By certain distinguishing characters.

Q.—Which are they? A.—The true church is one, Holy, Catholic, and Apostolical.

Q.—Has the Roman Catholic Church the marks of the true church? A.—She has, and SHE ALONE, &c. &c.

† The French Catechism, translated by D. Bogue, London, 1807, contains the following questions and answers.

Q.—What do you understand by the words I believe the Church?

A.—That the Church may always continue, that all it teaches must be believed, and that to obtain eternal life, we must live and die in its bosom.

Q.—Why are these articles, the communion of saints, the remission of sins, and life everlasting, placed after this, I believe in the Holy Catholic Church?

A.—To shew that there is neither holiness, nor remission of sins, nor consequently *any* salvation, or eternal life, out of the (Roman) Catholic Church.

‡ The *Roman Catholic Church* is the *only* ark of salvation.

§ "This true catholic (scil. Roman) faith, *out of which no one can be safe*, (*extra quam nemo salvus esse potest*) which at present I freely profess, &c." PONTIFIC. ROM.

|| "No salvation *out of the Church of Rome*."



been yet reversed: nor of what has no less weight, in Ireland at least, the authority of \*Ward; the exclusive doctrine is openly and unequivocally declared.

If additional evidence be wanting to carry conviction to the mind of the benevolent and learned author of the *Answer*, that the odious tenet imputed to the Popish Church, is still maintained by it, let him only consult the *unbigotted* creed to which Doctor Coppinger subscribes in his letter to the Dublin Society. He will there see it frankly avowed, that it is an unbending rule of the Church of Rome, that its members should not join in religious worship with those of any other communion, and that the *existing* Pontiff deems this ordinance as obligatory as Benedict XIV. did in his day. For, why authoritatively enforce so stern an inhibition, if the Church of Rome considered those of a different communion, †“objects of God’s favour here, and heirs hereafter of his everlasting promises.”

One of the last observations made by the *Answerer*, is, that it is undeniable, that there are more ‡“religious congenialities” between Protestants and Romanists, than between the former and the misguided followers of Calvin, who, for a century past, have been tolerated without injury. The case, notwithstanding, cannot be considered analogous; for, although more points of contact were discovered on the one side than on the other; and although §Mosheim, whose authority he alludes to, says, the decline of the dissenting interest in England is chiefly to be attributed to the lenity and

\* Ward asks, “whether salvation can be had in a church without pastors?” *Errata*, page 97. He puts this question, supposing that he had demonstrated that every Protestant Church is without pastors. One of the Reasons, too, assigned, why a Roman Catholic cannot conform to the Protestant religion, (See *Grounds of the Catholic Doctrine*, REASON XI. Wogan, Dublin,) is this, “Because, even in the judgment of Protestants, *we must be on the safer side*. They allow that our Church does not err in *fundamentals*, that she is a *part*, at least, of the Church of Christ; that we have ordinary *mission, succession, and orders*, from the Apostles of Christ; they all allow that *there is salvation in our communion*; and consequently that our Church wants nothing necessary to salvation. We can allow them *nothing of it at all*, without doing wrong to truth and *our own consciences*, &c.” It ends thus: “In fine, they (scil. Protestants) *have no share in the promise of Christ’s heavenly kingdom* (excepting in the cases of *invincible ignorance*), from which the Scriptures, in so many places, exclude *heretics and schismatics*.”

† ANSWER, page 26.

‡ Some sensible remarks occur in the *BRITISH REVIEW*, (No. 1, page 215,) which may be here thought applicable. “We cannot agree,” says the Reviewer, “with those who would persuade us, that the Church of England, in all inward and vital principles of Christian faith and morals, agrees better with the Church of Rome, than with the Lutheran or Calvinistic communions.” Again: “But it appears to us very plain; that however the Calvinist and the Lutheran may differ with us concerning the ceremonies and discipline of the Church, in some one or two articles of doctrine, yet that they substantially agree with us in a confession of the same faith. Indeed, many of their ablest expounders and professors have distinctly and openly declared their concurrence in the doctrines of the Thirty-Nine Articles.” It is added, also, that “Doctor Hensley was of opinion that the peculiarities of Calvinism affect not the essentials of Christianity, and lamented the decline of it among the dissenters; that he lamented, also, as must every honest Churchman, the disorderly fanaticism of the Methodists, and their attachment to uncommissioned, unauthorized teachers.” In this opinion the Reviewer concurs, although he says, “he is not blind to the errors of sectarianism,” and is fully aware that the various peculiarities “of the Calvinistic creed, with the inward lights, and inspired assurances of salvation, and other like tenets of the Methodists, are far, very far, from being consistent with the grave and humble simplicity of our Church.” He then proceeds (see pp. 216, 217) to notice the *apparent* agreement, but *vital disagreement* of the Romish and the Established Church.

§ Eccl. Hist. vol. vi. p. 33.

moderation of Protestant Rulers; yet, experience and the language of history, do not warrant him in saying, that the decay of Popery would result from the most enlarged enfranchisement of its professors, or that were “\*irritating circumstances removed, our resembling practices could not fail to make a *kindly* and ever-growing impression.”

Archbishop Wake, than whom no man ever breathed more of the spirit of peace, sought a reconciliation between the Church of England and the Gallican Church; and, had the doctors of the Sorbonne been like him, sincere in their desire to attain that great object, they would have met him on equal terms. But they would not concede an iota; and, without concession, he pronounced an union with them impracticable.

The *Answerer* concludes with saying, that from the course of clerical education pursued at Maynooth, the principles which actuate the Roman Catholic Church in this country, respecting Papal supremacy, can be seen to the very centre. Is it possible, he can imagine, that his readers will believe all this and discredit the testimony of their senses; or can he suppose that the students at the College there can avoid being imbued with ultramontane notions, merely because it is whispered to them in a preliminary note to one of their class books, which is fraught with ultramontanisin,—the Gallican Church says so and so, or teaches contrary doctrine, adhere to it? This is truly childish; indeed, whoever reflects with what pertinacity the Romanists refuse the nomination of their bishops

\* ANSWER, p. 44.

† If the French Divines were thus inflexible, is it natural to suppose, that any extension of political power to the Irish Romanists, whose clergy are so many degrees below those of the refined age of Louis XIV. would tend to produce this identity of views, this amalgamation of interests, but, above all, this approximation of religious creeds, which the learned *Answerer* so fondly anticipates? For, if Popish Divines be believed, *semper eadem* is peculiarly characteristic of their Church,—a principle which must serve as a perpetual bar to the wished-for change of sentiment in its votaries. The writer of these remarks wishes it to be distinctly understood, that he does not attempt to discuss the expediency, or in expediency, of the enfranchisement of his Popish brethren; but merely to state, that that measure does not appear to him calculated to bring about those happy consequences which have been before enumerated. He conceives he has proved to demonstration, that the exclusive doctrine, so far from being inoperative, is active in its influence on the members of the Popish communion. He laments to say that while it continues so, he cannot console himself with the hope, that any political arrangement can tend to conciliate their affections to those of the Established Church.

‡ The passage in VERON'S RULE, to which the cautionary note is attached, ends thus: “adeoque Pontificem etiam extra concilium generale, circa dubiam aliquam fidei questionem *infallibiliter* definire.” TRACT. GEN. p. 22. Dub. 1796. Again it is remarked in the same tract, “*Non posse errare Pontificem (seu Concilium Generale) in iis præceptis, quæ toti ecclesiæ præscribuntur.*” IBID. p. 371. Now, reader, these are some of the extracts, which, the *Answerer* says, were he to make, “Protestants would read with surprise.”

Doctor Troy says, “the Pope is *infallible*, when his decrees and decisions are tacitly assented to, or not differed from by the majority of bishops governing the church. PASTOR. LETTER. Dublin, 1793. Doctor Milner expresses himself thus: “There is not a *single* prelate in England or Ireland, who is not firmly resolved to reject the four articles commonly called the liberties of the Church of France.” SUPPLEM. TO A PASTORAL LETTER, p. 39. It should be remembered, that the *first* relates to the supremacy, and the *fourth* to the infallibility of the Pope. Now can it for a moment be imagined, that the men who speak thus have not influence, over the College of Maynooth, sufficient to have the ultramontane doctrine engrafted on its system of education?

§ Gibbon says, “when the chair of St. Peter was disputed by Symmachus and Laurence, they appeared at his summons before the tribunal of an *Arian* Monarch, and he (Theodoric) confirmed the election of the most worthy, &c.” DECL. and FALL. of the Roman Empire, vol. vii. page 38.



to a Protestant Monarch ; while they have, on historic record, express mention of *Arian* Emperors appointing their very Popes, without injury to their succession, cannot credit any such thing. As to the introduction of Veron's rule of faith into the volume of theological tracts, published for the use of Maynooth College, it is sufficient to observe that that very tract so much recommended for its mildness, presents as rigid an exposition of the tenets of the Church of Rome, and favours as high notions of the Pope's infallibility, as were ever entertained by that imperious Pontiff, Gregory the VIIth. In short, the *Answerer* describes things as they ought to be, and not as they are ; and as he views them through the medium of a prejudiced, yet unquestionably, of a benevolent mind, his report necessarily receives a wrong bias.

Having dismissed this subject, it is now fit to proceed to the examination of those articles which Mr. Newenham has annexed to his SYNTHETICAL ARRANGEMENT of texts.

The first article runs thus : " Cursed is he that commits idolatry, that prays to images or relics, or worships them for God."

This is a grand argument with Romanists that they do not worship or honour images *as God*. In like manner, idolatry is defined in the Trent Catechism, to be, " \*if idols or images are worshipped *as God*." Here a single remark will suffice, that however such men as Doctor Milner may be able to preserve that subtle distinction necessary to be drawn for the purpose of avoiding a sinful act ; it is not the case, nor can it be expected, that the uninstructed mind will carry its thoughts beyond the material object to which its devotion is directed. The use of images, even as a medium through which God should be worshipped, is therefore objectionable ; for admitting that the adoration thus offered is really paid him, yet this is only such an excuse as an heathen might make. But images are not the only object of worship ; since the very material, substantial cross is addressed in prayer, as is set forth in the Romish Ritual.

*O crux ave spes unica,  
In hac triumphi loria ;  
Piis adauge gratiam,  
Reisque dele crimina.*

{ Hail cross ! our hope to thee we call,  
In this triumphant festival ;  
{ Grant to the just increase of grace,  
And every sinner's crimes efface.

Here no mistake can be made, as there is nothing equivocal in the form of words used. Indeed, Christ himself could not be invoked for more than an *increase* of grace and the *remission* of sins.

In the Roman Missal, the wood is entreated to save those who are assembled to offer it praise. Part of the service for the fourteenth of September, is as follows, † "sweet wood, bearing the sweet nails, bearing the sweet burthen, *save this multitude*," &c. A grosser, or a more deliberate act of idolatry, could not be committed, than they are guilty of, who join in the celebration of this anthem. Of the same description is that mentioned in the Preservative against Popery, in the case of Imbert and the officiating priest. At the exaltation of the cross, the latter desired the people to worship *the cross itself*, while the former insisted on the contrary. " Jesus Christ, not the wood," said Imbert. " No !

\* Si idola et imagines tanquam Deus colantur.

† Vid. Fest. die xivta. Septembris, p. 500.



No! the wood, the wood," (*ecce lignum adoremus*) "behold the wood, let us adore it," &c. replied the Curé. To which Imbert subjoined, \* "on which the Saviour of the world hung; come, let us adore this Saviour of the world." For this addition, the unfortunate Imbert was prosecuted, degraded without a trial, and menaced with a dungeon.

Thus it appears, that even what represents the real cross is made the subject of (LATRIA) divine adoration, and that it is addressed in terms which can only be properly directed to the Supreme Being. The legend relative to the discovery of the *true* cross will be found, in SECTION XI. No. 73, detailed at full length. It need only be added, that so much wood has been shewn, as having been part of the real cross, that to keep up the imposture, it was necessary to have it supposed, that the marvellous wood possessed a power of reproduction, not unlike Fortunatus's purse, and that its substance, although suffering constant diminution, still continued whole and unimpaired.

SECOND ARTICLE. "Cursed is every goddess worshipper, that believes the Virgin Mary to be more than a creature; that honours her, worships her, or puts his trust in her more than in God, and believes her above her son, or that she can in any thing command him."

Since Romanists disclaim the blasphemous address, *jure matris impera redemptori*, according to which they desire the Virgin Mary by virtue of her authority as a mother to command her son, let them receive due credit for it. The direct inference, however, from the declaration, that she is not honoured, worshipped or confided in, *more* than God, is, that she may receive equal homage with him. Indeed this very inference is warranted by Doctor Milner, as in his †pastoral letter he recommends "a *special* devotion to the Virgin Mary." When she is besought, to "loose the bonds of the guilty," to "give sight to the blind," to "drive away evils;" &c. can it be said that the great God himself could receive superior adoration? In the common office for her, the following §hymn occurs:

"The sinner's bonds unbind,  
Our evils drive away,  
Bring light unto the blind,  
For grace and blessings pray," &c.

In Advent she is thus invoked; "||may the Virgin Mary with her pious son bless us." And

\* The Popish service for Good Friday, as it stands in the Missal, can leave no doubt on the mind of its having an idolatrous tendency. The account given of it is as follows: "The morning prayers being finished, the priest receives from the deacon a cross, prepared on the altar for that purpose. He uncovers it a little at the top, turning his face to the people, and begins this Antiphona, "*behold the wood of the cross*;" the people then join, saying, "*come let us adore*," at which all but the priest who officiates, fall upon the ground. Then he uncovers the right arm of the crucifix, and holding it up, begins with a louder voice, "*behold the wood of the cross*;" the rest sing and adore as before. Lastly, he goes to the middle of the altar, and entirely uncovering the cross and lifting it up, repeats, in a still louder voice, the same words as before. This done, he carries the cross to a place prepared for it before the altar, and kneeling down, leaves it there. Then he takes off his shoes, and draws near to adore the cross, bowing his knee three times before he kisses it; having done this, he puts on his shoes; after him, the ministers of the altar, then the other clergy and the laity two and two, in like manner, adore the cross. In the mean time, while the cross is adoring, the choir sings several hymns, one of which begins thus: "*we adore thy cross O Lord*." The solemnity of the day's service plainly shews, that the Roman Church adores the cross in the strictest sense of the word. See *Preserv. against Popery*, Tit. ix. p. 63.

† Thomas Aquinas, on the question "*Utrum Crux Christi sit adoranda adoratione LATRIÆ?*" thus concludes, "*Crux Christi in quâ Christus crucifixus est, tum propter representationem, tum propter membrorum contactum LATRIA adoranda est: crucis vero effigies, in aliâ quâvis materiâ, priori tantum ratione LATRIA adoranda est.*"

again, “ \*Mother of Grace, Mother of Mercy, protect us at the hour of death.” St. Joseph’s worship, which was not thought of until the fourteenth century, rises next in consequence to that of his spouse, and still further confirms the justice of the foregoing inference. “ †Assist me in all the actions of my life, all which I now offer to the everlasting glory of Jesus and Mary, as well as your own.” Yet blasphemous and idolatrous as this must appear to every sensible reader, it is certain that such is the delicious manna, with which at this moment the good Roman Catholics of Ireland are fed. In addition to this, as the honours intended her by the ‡Institution of the Rosary and Crown are still shewn her, and as even of late years, a new and distinct §worship is offered her, in consequence of the many excellencies she has been discovered to possess, which had escaped the notice of antiquity; it is evident that the objection, against which the preceding article was drawn up, is not obviated. In short Diana was never crouched to with more abject superstition by the Ephesians, than ‘our lady of Loretto’ by the Papists.

THIRD ARTICLE. “ Cursed is he that believes the Saints in heaven to be his Redeemers, that prays to them as such, or *that gives God’s honour to them*, or to any creature whatever.”

It is denied in this article, that the Popish Church looks on the Saints in the light of Redeemers. The influence, however, which they possess as Intercessors, not less than the qualifications which entitle them to canonization, is really surprising. Cave, in his *Lives of the Fathers*, relates, that Apollonia, a virgin and martyr, having had her teeth knocked out, was made the tutelary goddess of all who had the tooth ache, (*risum teneatis?*) and that she was not only prayed to as an intercessor, but that through her *passion*, she would obtain for them the remission of all sins committed by teeth or mouth, either through gluttony or evil speaking!

It is also recorded, that BUONAVENTURE was addressed in language which fell nothing short of blasphemy. But THOMAS a BECKET’S merits exceeded those of all other Saints; they were such as appear to have superseded those of Christ himself. In the following verse, it is said that he made a voluntary *sacrifice* of himself, and that Christ is prayed to for his sake.

Tu, per THOMÆ sanguinem,  
Quem pro se impendit  
Fac, nos, Christe, scandere  
Quo THOMAS ascendit.

But it is also denied, that God’s honour is given to the Saints. To this the Popish Missal gives direct contradiction, as it contains prayers which are desired to be addressed to the Saints; and if they be prayed to as intercessors and mediators, is it not imparting to them the honour of *God the Son*? That it is, a few instances will abundantly prove.

On the appropriate day of the tutelary Saint of Ireland, God is through his intercession, entreated to bestow certain blessings.

“ ¶O God, who was pleased to send blessed Patrick, thy bishop and confessor, to preach thy glory

\* Primer, p. 90.

† Office of St. Jos.

‡ See SECT. IX. No. 54.

§ HYPERDULIA.

¶ Die xvii. Martii. In Festo S. Patricii, “ *ejus meritis, et intercessione, concede; ut quæ nobis agenda præcipis, te misere-  
fante adimplere possimus.*” MISSALE ROMANUM, p. 372.



to the Gentiles, grant that by his *merits* and *intercession*, we may through thy mercy, be enabled to perform what thou commandest."

On St. George the martyr's day, the collect used, is, " \*O God, who by the merits and prayers of blessed George, thy martyr, fillest the hearts of thy people with joy, mercifully grant that the blessings we ask *through him*, we may happily obtain by thy grace."

On the festival of St. Peter's CHAIR at Rome, the collect for the day concludes thus: " †Grant that by *his intercession*, we may be freed from the bonds of our sins, &c." Even stronger expressions are used in the festivals of the Indian Apostle, and of St. Thomas of Canterbury. A more recent instance of misapplied supplication may be found in the pastoral address of the bishop of Oporto to his clergy, on the invasion of Portugal, by Junot. They are desired to offer up their prayers to St. Joachim, their patron and saint, while the name of God is not *once* mentioned throughout the entire of that extraordinary and blasphemous production. Popish devotees style themselves the ‡*servants* of this same Portuguese Saint, in their Missal. They pray that by the intercession of St. Richard, they may arrive "at the glory of eternal bliss:" and that through the merits of St. Nicholas, they may be "delivered from the §*flames of hell*." As a further enumeration of instances of this kind, would but prove wearisome to the reader, it will relieve him somewhat by presenting him with a few stanzas of a hymn, which contain applications to the *saints* no less direct than those in the collects of the Missal.

|| O you true lights of human kind,  
And judges of the world design'd,  
To you our hearty vows we show,  
Hear your petitioners below.

The gates of heaven by your command,  
Are fasten'd close, or open stand;  
Grant, we beseech you, then, that we  
From sinful slav'ry may be free.

Sickness and health your pow'r obey;  
This comes, and that you drive away:  
Then from our souls, all sickness chace,  
Let healing virtues take its place.

It may now be asked, could Christ himself be approached with deeper humility, or greater bless-

\* In festo S. Georgii martyris, "concede propitius; ut quæ *per eum* beneficia poscimus, dono tuæ gratiæ consequamur MISS. ROM. p. 386.

† In Festo *Cathedræ* S. Petri, "concede ut intercessionis ejus auxilio a peccatorum nostrorum nexibus liberemur." IBID. p. 339.

‡ "Famulis confer salutis opera." IBID.

§ A gehennæ incendiis. IBID.

|| Vos seculorum judices,  
Et vera mundi lumina,  
Votis precamur cordium;  
Audite voces supplicum.

Qui templa cæli clauditis,  
Serasque verbo solvitis,  
Nos a reatu noxios  
Solve jubete, quæsumus.

Præcepta quorum protinus,  
Languor salusque sentiant,  
Sanate mentes languidas;  
Augete nos virtutibus.



ings be asked from him, than those here specified? But, besides, in this derogation from the dignity of God the Son, do we not find two of his attributes, his omnipresence and omniscience, ascribed to the particular saint, whom the worshipper addresses? For, otherwise, how could the suppliant be certain that his petitions were either heard or known by him, to whom they were offered? To such impiety does this senseless custom lead.

Therefore, even admitting that one Redeemer only is addressed as such in the Popish Church, still that does not get over the objection of giving God's honour to saints as intercessors. For, as there is but ONE who redeemeth, so there is but ONE who maketh intercession for mankind.

FOURTH ARTICLE. "Cursed is he that worships any breadden God, or makes Gods of the empty elements of bread and wine."

As this is one of those points, respecting which so much doubt and uncertainty is entertained by the infallible Church of Rome, it is proper to present the reader with some extracts from the CANON MISSÆ, which proves the act of adoration, and from the CANONS of the Councils of Trent, where the strange and horrible doctrine of transubstantiation is solemnly promulged, and then offer such remarks as the subject requires.

The directions to the Priest in the \*Canon of the Mass are as follow: "Having pronounced the words of consecration (this is my body) he immediately *adores* the consecrated host on his knees; he rises, shews it to the people, replaces it on (*Corporale*) the linen cover, again *adores* it."

†FIRST CANON OF THE COUNCIL OF TRENT.

"If any one shall deny that in the most holy Sacrament of the Eucharist there is truly, really and substantially contained the body and blood of Our Lord Jesus Christ, *together with his soul and divinity*, and consequently the whole Christ; but shall say, that he is in it, only as in a sign, or by a figure, or virtually, LET HIM BE ACCURSED.

In the ‡SECOND CANON, the anathema is pronounced on those who "deny the miraculous and singular conversion of the *whole* substance of the bread into the body, and of the wine into the blood, the appearances only of bread and wine remaining.

And in the §THIRD CANON, the curse is extended to those who deny "that the *whole* Christ is contained under each appearance and *under every individual particle of each* species, whenever a separation takes place."

Here it is laid down by the Council of Trent, that at the solemnization of the Eucharist the bread and wine are *actually* changed into the proper body and blood of Christ, so as not to retain even so much as a single particle of their original elements. By this singular decision the character of the

\* "Prolatis verbis consecrationis (Hoc est Corpus Meum) statim Hostiam consecratam genuflexus *adorat*; surgit, ostendit populo, reponit super corporale, *iterum adorat*." Missale Romanum, p. 211.

† "Si quis negaverit in sanctissimo Eucharistiæ Sacramento, contineri verè, realiter, et substantialiter, corpus et sanguinem *unà cum animâ et divinitate* Domini nostri Jesu Christi, et proinde totum Christum, sed dixerit tantummodo esse in eo ut in signo vel figurâ aut virtute, ANATHEMA ESTO."

‡ "Si quis negaverit mirabilem et singularem conversionem *totius* substantiæ panis in corpus, et vini in sanguinem, manentibus duntaxat speciebus panis et vini, ANATHEMA ESTO."

§ "Si quis negaverit in venerabili Sacramento Eucharistiæ *sub unaquâque specie, et sub singulis cujusque speciei partibus*, separatione factâ, totum Christum contineri, ANATHEMA ESTO."

priest is exalted, his sanctity is pointed out, and the gift which enables him to work so astonishing *a miracle* is declared. But even more than this is effected by it, as it is insinuated, that others may be benefited by the very act of his officiating. Hence masses as well for the dead as for the living, that gainful source of his emolument. These, if the truth were acknowledged, are the real causes of the introduction of that abominable doctrine into the Popish Church. A miracle indeed is pretended to be wrought, but this miracle, unlike all others, is denied the testimony of the senses for its approval. In a sacrifice too, suffering is implied; but in the present case, the warmest advocates for the doctrine will not go so far as to affirm that Christ suffers: and after the division, elevation, and worship of the victim, instead of being destroyed, as it is supposed to be by the sacrificial act; if any be left, it not unfrequently happens, that it becomes the food of vermin.

“Cursed is he that worships a breadden God,” says the article. This surely is a doctrinal point, and one on which, as the \*Popish Church itself admits, it could not pass an erroneous opinion; yet no where is it more doubtful or uncertain. For, as it has decreed, that the Sacrament cannot be valid if the *intention* of the priest be wanting, (that is, if he do not actually intend to change the bread and wine into the BODY and BLOOD of Christ, they continue bread and wine after the ceremony,) and as there can be no moral certainty that such intention does absolutely accompany the act of consecration, it is altogether impossible for the person, who prostrates himself in humble adoration before the wafer, to know, but that, all the time, he may be worshipping the very flour and water of which it is composed, and consequently, be guilty of the grossest idolatry. The article is of so equivocal a cast, and so well calculated to strengthen the delusion under which the ignorant papist lies, that it is mere trifling in those venerable prelates (as they are styled in the Synthetical Arrangement) to send it forth into the world as their solemn renunciation of the idolatrous practice “laid at their door.” It is needless for them to say that the “*multitudinous*” laity, believe, that the consecrated bread and wine contain the body and blood, the bones and all the other appurtenances of the manhood of Christ; in other words, that they believe an impossibility, since such a belief is but the proof of superlative faith and devotion, according to the well-known maxim of believing a thing *because* of its being impossible. The dogma which enjoined the disciples of Pythagoras to an abstinence from the use of beans, under the idea, that they contained the parts of a man, has been laughed at; how much more deservedly, then, does the credulity of the modern Papist become liable to ridicule and derision? For it is far less wonderful, that the follies of a dark age should have had its votaries, than that the absurdities, the weakness, and the wickedness of priestcraft, should not only be maintained, but recommended by such men as Troy, Coppinger, and Milner, at a period distinguished for its learning, civilization, and a general diffusion of knowledge.

†Mr. Fletcher, another strenuous defender of Popery, thus exhibits the meaning of the article in its true colours. “In the Eucharist,” says he, “*we do not adore the bread and wine*; for this plain reason, that *we do not believe* bread and wine to exist in it. We adore only Christ himself.” Then, if,

\* “The Church is *infallible* in her doctrinal decisions and canons, in points of faith and morals; and therefore the Catholics are obliged to adhere, implicitly, to such decrees and canons of the church, assembled in general councils, and confirmed by the Pope, as articles of faith.” See Doctor Troy’s Pastoral Letter. Dublin, 1793.

† See REMARKS on the GROUNDS of SEPARATION, &c.

after this sophistical renunciation, it be still urged that the worshippers of the host incur the sin of idolatry ; he thus evades such an imputation : “ We worship it,” says Mr. F. “ as Christ, it is Christ. But even if conceiving that to be Christ, which in reality is not Christ, I worship it as Christ, I am guilty of a *mistake*, I am not guilty of idolatry.” A man’s misconception or ignorance, will not surely make the act less an idolatrous one ; and however they may plead in his behalf with an all-merciful God, they never can make that innocent which is in itself criminal. So that whether Romanists be mistaken in supposing the wafer to be a transubstantiated God ; or whether they be justified in their opinion ; the worship of the host, as an image of God, in either case, directly violates a positive command, and is consequently idolatrous.

The plain inference from all this is, that the declaration made in the fourth article is both nugatory and calculated to deceive. And as all the remaining ones are of the same stamp, drawn up in imposing language, and methodised with jesuitical skill, it would be but a waste of time to proceed further in their exposure.



## APPENDIX

*Containing remarks on the Preface to the fourth edition of the ERRATA.*

THE fourth and last edition of the ERRATA did not come to hand, until the body of this work had been committed to the Printer, otherwise, the following remarks on the ANSWER to *Doctor Ryan's Analysis*, which it comprises, should have been ranged under the corresponding ones on the Errata itself. The author of that ANSWER has not thought proper to disclose his name, probably ashamed of the violence of the language which he uses; or of the badness of his cause, and the impotence of his efforts to sustain it. He contents himself with stating, that it is written by the REV. DOCTOR L. A CATHOLIC PRIEST. But with his motives, whatever they may have been, the public have no concern, as it is alike indifferent to them, whether this disguised writer be a member of Maynooth College; or\* Doctor Lanigan, so celebrated for his

\* When mention is made of the R. Rev. Doctor Lanigan of Kilkenny, his four celebrated ways of evading the fulfilment of a promise naturally occur to the mind. Indeed, they are so intimately connected with his name, that it would be doing him an injustice to withhold what has given him a character, which Dr. Milner, with all his exertions, has not yet been able to attain.

The non-observance of a promise, says Doctor L. may proceed from any of these four causes. 1. When a person promises what it is impossible to perform. 2. When observance of the promise would be injurious to the person to whom it was made. 3. Or, inconvenient to the person making it. And, lastly, a person may violate an engagement, *if circumstances afterwards arise, which, had they been foreseen, he would not have entered into it.* This, surely, will not shrink from a comparison with that maxim of the Jesuits' creed, "that the person who takes an oath, or enters into a contract, may, to elude the force of the one, and the obligation of the other, add certain *mental additions* and *tacit reservations.*" (See MOSH. ECCLES. HIST. Vol. v. p. 192). Yet this is the odious doctrine, which is to be taught throughout Ireland, if, as the Public Papers report, the revival of the order of Jesuits takes place. But, even were the papal sanction obtained, which it seems is alone wanting to the completion of the measure, the rulers of the land would not for a moment tolerate the existence of such an institution. When Louis XVth. found it imperative on him to suppress it in France, and that his cotemporary, Pope Clement, in 1773, set his seal to its utter annihilation; what ought to be the caution used against its introduction into a Protestant State? What ought to be the opposition given to the re-establishment of an Order which could be guided by rules such as these? "The rebellion of a clergyman against his Prince, is *not* high treason, because he is not subject to the Prince. If a Priest in confession have intelligence of some great danger intended to the state, it is sufficient to give a general warning to take heed. He, also, against whom evil is intended, may be warned to take heed to himself, at such a place and time, so that the penitent be not in danger to be discovered thereby." Jesuits' Catechism, book ii. page 71. But their restoration is not to be apprehended; notwithstanding that it is confidently stated, that a seminary, in which Jesuitical principles are to be inculcated, is on the eve of being established in a town (Middleton perhaps) not far distant from Cork.

The following verses are a specimen of the Jesuits double-faced creed. It will suit either Protestants or Papists, and has been varied by the exiled members of the Society, according as the people among whom they sojourned, happened to be one or other. It is an excellent translation of the original Latin, and appeared some years ago in the Antijacobin Review.

I hold for faith	What England's Church allows.
What Rome's Church saith,	My conscience disavows.
Where the king's head,	The flock can take no shame.
The flock's misled	Who holds the Pope supreme.
Where the altar's drest	The worship's scarce divine.
The people's blest	Whose table's bread and wine.
He's but an ass	Who their communion flies.
Who shuns the mass	Is Catholic and wise.

Who, after this, can help exclaiming with good old Bishop Kidder "from Jesuistry, Papistry, and all such abominations;" or, in the more emphatic language of the ancient liturgy: "from the tyranny of the Church of Rome, and all her *detestable enormities*; good Lord, deliver us?" See Book of Com. Prayer. Ed. Grafton and Whitechurch. London. 1552.

ingenious metaphysical distinction between a *solemn* and a *serious* promise; or Doctor Lingard, the English Roman Catholic Priest, spoken of in a preceding \*note.

In his introductory, and, indeed, in his subsequent articles, Ward is the subject of Doctor L.'s panegyric, while the respectable author of the Analysis, is made the victim of his rancour and abuse. However, this latter circumstance should be a matter of real satisfaction to Doctor Ryan; as nothing can more forcibly demonstrate the merit of his performance, than the rudeness with which this ill-tempered scholar treats him. Abruptly commencing his attack, he observes, that Doctor Ryan warmly contends, that the imputed errors in the first English version of the Scriptures arose from ignorance in the Translators. The fact is, that Doctor Ryan betrays no warmth whatever in discussing the subject; he simply states, that †Father Simon says, that the Translations of the Protestants could not be exact, ‡“as most of the first Translators were not very learned in the Hebrew and Greek languages.” Doctor Ryan goes no farther, and yet he is accused by his reviewer of unfairness in concealing from his readers, that Father Simon spoke of the Protestant Translators ‘in general,’ and not of the English Translators in particular. A reference to the works themselves will satisfy the candid enquirer, that Doctor Ryan suppressed nothing necessary to be known, and that Father Simon points out the English Translators *in particular*, in the above cited passage: for, he closes the paragraph immediately preceding it, with an account of the command issued at the Hampton Court conference, and begins that which immediately follows, with shewing the necessity which existed of making a new translation from the Latin into the Vulgar tongue, for the use of those of the Popish communion.

The Reformers next come under the Reviewer's lash. “They,” says he, “incompetent to the task, and conscious of their incompetency, still presumed to violate the purity of the sacred volumes, and to obtrude on their unsuspecting disciples an erroneous version, as the immaculate word of God, and as the sole and infallible guide to religious truth.” This idle papistical cant is the same which Gregory Martin, Ward, and every advocate for Popery since the era of the Reformation, have been in the habit of using. As, therefore, this is but a bare repetition of the charges brought forward in the Errata, and which have been repelled in this work, it would be a superfluous undertaking to re-examine them. With respect to what Doctor L. says of the Reformers setting up their version of the Scriptures, “as the sole and infallible guide to religious truth;” he is, in no way, authorised. For, so far were the Reformers from arrogating to themselves any thing bordering on perfectness, that, in the true spirit of the primitive church, they utterly disclaimed the slightest pretensions to it.

Doctor L. then proceeds to state how unjustly poor Mr. Ward has been treated, and how his opponents, overlooking his object, “*affect* to consider his accusation of the clergy of Queen Elizabeth, as directed against the clergy of the present reign.” This is a very subtle way of softening down the harshness of Ward's impeachments, and of making them somehow palat-

\* See page 128.

† CRIT. HIST. of the O. TEST. Book ii. c. 1.

‡ ANALYSIS of Ward's Errata of the Protestant Bible: Page 5



able; but it will not do. The Divines of the Church of England are not disposed to be captious, or to apply to themselves what is not directed to them; but in the present instance, if not immediately, they are mediately attacked, and are therefore called on to defend themselves, by temperate and firm discussion, against the insidious arts of their adversaries. After attributing crimes of “diabolic malignity” to the Reformers, and applying language no less coarse to Doctor Ryan, without so much as noticing his arguments, he concludes his leading paragraph in this singular manner. ‘Adrian IV. made a grant of Ireland to Henry II. by reason of which Doctor Ryan lost an extensive property; therefore his attempt to answer Ward is the consequence!!’ With respect to the former, the effects of their pious labours have, in these countries, been so sensibly felt, that their memories can never suffer from the obloquy of their Popish calumniators; and as to the latter, it is certain, that the Protestant public owe him much for the spirited stand, which he has made in defence of what has been sanctioned by the wisdom of ages—the existing version of their Bible.

The assertions repeatedly made in his strictures by Doctor L. that the reason why particular passages, censured by Ward, have been left unnoticed in the Analysis, arose from the author’s inability, (or rather from the impossibility, which he found,) to defend them; cannot but convince such as deemed Ward’s book undeserving a full-length answer, that any reply falling short of it, would be liable to the objections raised against the Analysis. To the sagacity and penetrating judgment of the learned Prelate, whose name sanctions these pages, is to be attributed the anticipation in this work, of such objections. \* “For,” says he, “if you omit the notice of *any* of the texts, the cunning will contend, and the ignorant suspect, that the strongest objections lay among those which did not appear.” The soundness of this remark has been since confirmed by the vapouring of Doctor L. because Ward did not receive a ‘detailed’ answer.

The Author regrets to find, that his work has already passed the limits which he prescribed to himself at the outset. He designed a few pages; he has written a large book, and feels it necessary still to add to it. But to such as understand the nature of controversy this will not appear surprising, as a single objection may require several pages for its confutation. He has met Ward in every stage of his enquiry, and had he confined himself solely to the consideration of those texts about which, and which only, the established Church of these countries has any concern, as being in the received version of her Scriptures, he might have reduced his remarks into a compass correspondingly small with that into which those texts might be collected. But he has already assigned his reasons for the enlarged view of the subject which he has taken. His immediate object, at present, is to examine, with brief and critical accuracy, the justice of Doctor L.’s remarks, contained in the Preface to the fourth edition of Ward’s Errata. To it, therefore, he proceeds.

\* See DEDICATION.



## ARTICLE I.

DOCTOR L. says, "it is an improvement in the present Bible," that *church* is substituted for *congregation*; but that "it is at the same time a condemnation of its predecessors." In one of the earliest bibles, that of 1562, the text Matt. xvi. 18. "Upon this rock I will build my congregation, &c." is accompanied by a note in the margin to this effect: "I will build my *congregation* or *CHURCH*." What, therefore, it may be asked, could the early Translators mean by congregation but church; or how could their successors be said to pass any censure on them by the mere substitution of a synonyme? See SECTION I. No. 1—5, where this subject is treated of more at large.

On the text Cant. vi. 8. he observes, Ward's "censure was levelled against the more ancient reading in the English bibles,"—"my dove is *alone*," and not against the present reading,—"my dove is *but one*." In this cavil, Doctor L. like Ward, converts a mole-hill into a mountain; as the word *alone* is at least as significant of the unity of the Church, as the word *one*; the use of it too, guards as much against any misconception of the Church being included among the queens, the concubines, and the virgins, enumerated by Solomon in the verse which precedes that in which it occurs, as the use of the other.

## ARTICLE II.

It is, says Doctor L. to the ancient reading of \*Acts iii. 21. "whom heaven must contain," which, *through artifice, is not noticed* in the Analysis, that Ward objected, and not to the modern one, "whom heavēn must receive." Here, then, the only difference is between *contain* and *receive*, and although Doctor L. says, that the former reading is a corruption, and relates to the sacrament, he rests his proof on no other foundation than on the variance between it and the latter. The observation, therefore, which Doctor Ryan confined to the one, is applicable to both: viz. that they bear no more relation to the sacrament than a treatise of Astronomy. For an answer to the charge, which, Doctor L. says, was brought against Beza by Ward; see SECTION II. No. 10.

The Protestant translation of Jer. xi. 19. "let us cast wood upon his bread," observes Doctor L. agrees with the modern Hebrew, and the popish one, with the Greek, the Vulgate, and the Arabic; therefore, he concludes, the Hebrew reading is false! Here, without stating any reasons whatever why he thinks the Hebrew text corrupt, and the others not, except the agree-

\* The Protestant Translation of *δεξασθαι* is "receive;" and the Popish one of *suscipere* (the Vulg. Lat.) "receive." Will Dr. L. say, that the latter is correct?

ment between these versions, he arrives *per saltum*, at his conclusion; a mode of reasoning not likely to satisfy those who ground their assent on proof, rather than on assertion. He considers *עץ* as *probably* the more ancient reading. But as to the true sense of the passage, there is no material difference between that word and the received one. Besides, Jerome's meaning may as well be grounded on the one, as on the other. "They have," says Doctor L. "been compelled to give *עץ* a new meaning, viz. *fruit* instead of *bread*." That word when spoken of in reference to a tree is always rendered by *\*fructus*, so that the translation given it is neither forced, nor uncommon. Doctor L. tells his readers, that Ward placed this text under the head of false translations against the sacrament, because he *suspected* it (excellent ground to go on!) to have been made for that purpose. He then boasts, that Doctor Ryan injures his cause. Can it be said, that Dr. L. serves his own? See No. 11.

On two passages, Gen. xx. 3, "thou art a dead man, for the woman thou hast taken, (י) *for* she is a man's wife:" and Isaiah lxiv. 5. "Behold, thou art wrath, (י) *for* we have sinned:" Doctor L. remarks, the Protestant Translators have rendered the Hebrew particle, *for*, and yet refuse it in Gen. xiv. 18, where they read "*and* he was the priest, &c." The justice of the observation made in No. 12, is confirmed in the very texts which he cites:—viz. that the meaning of the Hebrew particle is determinable by the sense of the passage; but that the sense of the passage is not determinable by it. It is remarkable enough, that the Douay Translators appeal to the Hebrew in the above passage of Isaiah, when the Vulgate translation of the Hebrew particle is *et*, and overlook it in the other case, when *enim* is adopted. Their reading is "*and* we have sinned;" but a marginal †note on the word 'and,' sets forth, that "*and* signifieth *for*." They in consequence admit the variable nature of *vau*, by having recourse to an interpretation, according to which, a disjunctive is confounded with a copulative particle, contrary to the rules of language; and thus inadvertently not only condemn the Latin version, but even their own.

After much idle railing at Doctor Ryan, Doctor L. proceeds to justify Ward's *suspensions*, that the Protestant Translators added the words *for all* in the passage Heb. x. 10, in support of their *favourite* doctrine that Christ was not offered daily, and omitted them in every other passage, in which the Greek term *εφ'απαξ* occurs. As long as suspicions continue to be substituted for proof, the cause of the English Translators cannot be considered desperate. If, however, Doctor L. will only refer to a note in page 122, which contains Schleusner's admirable explanation of the Greek adverb, he will see on what grounds the translators are justified in adding these words, in one instance, and omitting them in the other ‡*four* instances, in which the Greek term is to be met with.

Doctor L. quotes Chrysostom as establishing the daily sacrifice; but like Ward and Milner, he mutilates the text, and only gives what is favourable to himself. *Απαξ προσηνυχθη, και εις το αι ημεσε. . . . τι εν, &c.* as below. He begins his extract with the foregoing

\* LEIGH'S CRIT. SACR. in Loc.

† DOUAY BIBLE. Vol. ii. p. 542.

‡ Rom. vi. 10. Heb. vii. 27. Ib. ix. 12. 1 Cor. xv. 6.

sentence, which, it is insisted on, is not in the Homily cited; at least, not in the form which he gives it: and from the dotted space between it and *τις*, with which it is seemingly connected, he would lead his readers to suppose, that he had omitted irrelevant matter. That it is not *irrelevant*, however, will appear, by presenting the text in unbroken series from the part above quoted, with which Doctor L. sets out, to be the end of the Homily. It will be necessary to recollect, that the portion within the brackets is suppressed by him, and that where the mark ¶ occurs, he stops short, instead of honestly proceeding with the sequel. This contrivance, as it has not escaped detection, shall not want exposure. The following is an exact translation of the Greek. “\*What then? Do we not offer daily? We do, but we excite a remembrance of his death; and this is one sacrifice, not many. [How is it one, and not many? When it was once offered, it was brought into the holy of holies. This (viz. the Jewish rite) is a TYPE of that, (viz. the grand offering;) and this itself (viz. the daily sacrifice) is a TYPE of that]. For we always offer himself; not one to day, another to-morrow, but always the same. Wherefore there is one victim. ¶ For this reason, since he is offered in many places, are there many Christs? By no means. But there is one Christ every where, and he is here full, and there full; one body. Since, therefore, he being offered in many places is *one* body, and not many bodies, so there is *one* sacrifice. He is our High Priest, who offered that victim which cleanseth us. We offer that now which was then offered; an inconsumable (*αναλωτον*) sacrifice. This is done in *remembrance* of that which then happened. For he said ‘do this in *remembrance* of me.’ We do not, like the High Priest, offer different (*θυσιας*) sacrifices, but always the same; or RATHER we effect a *COMMEMORATION* of the sacrifice.”

It is now submitted to the learned and candid reader, whether it can be collected, as Doctor L. says, from that ancient father’s words, “that though Christ was offered once, and his offering sufficeth for ever, yet we offer him *daily*: but that it is one and the same sacrifice, because we offer one and the *same* †victim;” and not, rather, that his meaning is grossly misrepresented. St. Chrysostom makes mention, it is true, of a *daily* sacrifice; (and Protestants do not object to its frequency, if it be taken in a spiritual sense:) but had he understood (*θυσια*) the sacrifice, or

\* Τις εν; ήμεεις καθ’ εκαστην ήμεραν ο προσφερομεν; προσφερομεν, αλλ’ αναμνησιν ποιουμενοι το θανατο αυτου και μια εστιν αυτη και ο πολλαι. [πως μια εστιν, ο πολλαι; επειδη απαξ προσηνεχθη, εκεινη εισηνεχθη εις τα αγια των αγιων. τωτο εκεινης ΤΥΠΟΣ εστι, και αυτη εκεινης] τον γαρ αυτον αι προσφερομεν’ ο νυν μεν ετερον, αυριον δευτερον, αλλ’ αι το αυτο. ωση μια εστιν η θυσια. ¶ επι τω λογω τωτω. επειδη πολλαχθ προσφερεται, πολλοι χριςτι; μηδαμως. αλλ’ εις πανταχθ ο χριςτος, και ενταυθα πληρης ων, και εκει πληρης, εν σωμα. ωσπερ εν πολλαχθ προσφερομενος εν σωμα εστι, και ο πολλα σωματα, ετω και μια θυσια. ο αρχιερευς ημων εκεινος εστιν, ο την θυσιαν την καθαρισαν ημας προσενεγκων. εκεινη προσφερομεν και νυν την τοτε προσενηχθεισαν την αναλωτον. τωτο εις αναμνησιν γινεται το τοτε γενομενο. τωτο γαρ πειετε, φησι, εις εμην αναμνησιν. εκ αλλην θυσιαν καθαπερ ο αρχιερευς; αλλα την αυτην αι ποιουμεν; μαλλον δε ΑΝΑΜΝΗΣΙΝ εργαζομεθα θυσιας. CHRYS. BENED. ED. In Epist. ad Heb. c. ix. Hom. xvii.

† There is an absurdity in the application of the word *victim* into which Popish writers necessarily fall. For as it is solely confined to a dead, and not to a living body, (the original being *hostia*, which implies *host*, *victim*.) how can it, in any case, be referred to our Saviour? Gregory of Nyssa, vol. iii. p. 389, speaking of Christ observes, ο γαρ αντην το σωμα το ιερειν προς εδωδην επιτηδειον ειπερ εμψυχον ην. “For the body of the victim would not be fit to eat, if it were alive.”



offering, which he speaks of, in the Popish sense, that is, as containing the body and blood of Christ, it is evident that he would not have called it, (ΤΥΠΟΣ) a \*TYPE or FIGURE. Doctor L. himself distinctly admits, that he would not, by the very circumstance of his suppressing the passage where that word occurs. Moreover, the Father, in the last sentence of his discourse, (so prudently kept out of sight by Dr. L.) where he contrasts the Christian with the Jewish sacrifice, clearly determines, that he considered the former not less than the latter as figurative or typical of the SACRIFICE of Christ himself. "We do not," says he, "like the High Priest, make different sacrifices, but always the same: but we *rather* make a *remembrance*; or, by our act, cause a remembrance to be made (ANAMNΗΣΙΝ ἐργαζομένην) of the sacrifice. So Eusebius, after remarking that Christians no longer sacrifice, because of the *one* sacrifice of Christ, which has superseded all others, calls the elements *symbols*: "having, therefore, received the command to celebrate the MEMORY of that sacrifice by the SYMBOLS of his body, and of his saving blood, we are, &c." Origen, a century before him, used the same language; so have the most eminent of the Latin fathers; and, to come down to modern times, even in the †translation of Bossuet's exposition made by the R. R. Doctor Coppinger, where the consecration is spoken of, he unwittingly observes, "Jesus Christ said separately, 'this is my body, this is my blood;' which includes a lively and efficacious *representation* of the violent death which he underwent."

Some extracts taken from the works of Ælfric, a Saxon writer of the tenth century, by the Rev. John Lingard, in his history of the Anglo-Saxon Church, seem so peculiarly to belong to the present subject, that their omission would be unpardonable. After noticing that Ælfric has been hailed by Protestant writers as the first of English Reformers, ‡ Mr. Lingard proceeds to give his own translation of the passage in Ælfric's sermon on the sacrifice of the mass, as also the original Latin of Bertram, for the purpose of shewing that Ælfric's sentiments are perfectly Catholic, i. e. Popish. As it strikes the writer of this article, the language of both accords with that of the Church of England. E. g. "Much is there," says Ælfric, "between the invisible might of the holy husel, (the ghostly body is called the *husel*) and the visible appearance of its own kind. In its own kind it is corruptible bread, and corruptible wine; but after the might of the divine word, it is truly Christ's body and his blood, *not indeed in a bodily, but in a ghostly manner.*" Immediately after,—"*and therefore nothing is to be understood in it after a bodily, but all to be understood after a ghostly manner.*" And, "for this reason the holy husel is called a sacrament; because one thing is seen in it, and another understood." And, "this sacrament is a pledge and a *figure*: Christ's body is truth." Lastly, "truly it is, as we said before, Christ's body and his blood, *not after a bodily, but after a ghostly manner.* Nor shall ye search how it is made so: but hold that it is made so." By giving the above passages,

\* Chrysostom, (vol. vii. p. 783.) arguing against the heretics of his day, asks, εἴ γὰρ μὴ ἀπέθανεν ὁ Ἰησοῦς, τί οὖν συμβόλα ταυτά κέμενα; "For if Jesus had not died, whose SYMBOLS are they which are offered?"

† Section xiv. p. 100.

‡ ANTIQ. OF THE ANG. SAX. CHURCH. VOL. I. p. 343. et seq.

as they stand in Mr. Lingard's book, all the advantages derivable from a man's own translation are conceded to him. That they are not inconsiderable, appears from a comparison of his version with a transcript made from an old English one of the same passages of the homily on the sacramental doctrine, which is preserved in the Library of the British Museum.

As literal a translation of Bertram's Latin as the author could make is here offered. After speaking of the natural body, he says, \* "but, indeed, the spiritual flesh, which spiritually feeds a faithful people, *in its external appearance*, consists of grains of corn wrought by the manufacturer; jointed by no nerves and bones, &c." Mr. Lingard lays great stress on the words in italics, as shewing that Bertram, (who did not consider the natural and eucharistic body the same,) confined the difference to the manner in which they exist. But he is too clear and explicit in other passages to be misunderstood; as when he remarks, that † "there is nothing in that food, nothing in that drink, to be understood in a *corporeal* sense, but it must be entirely apprehended spiritually." And, ‡ St. Isidore shews, that every sacrament possesses within itself some mystery; and that there is one thing which appears to the sight, and another to the mind." Again, § "the outward thing which is seen has a corporeal appearance, but the inward thing which is understood, a *spiritual* fruit." And lastly, ¶ "there is, indeed, a body of Christ, *but not a carnal one*; there is a blood of Christ, *not having the properties of blood*, (i. e. not corporeal) but spiritual." These are the extracts which, Mr. Lingard says, contain language not repugnant to 'the Catholic doctrine.' Unquestionably *not* to CATHOLIC doctrine; but to the learned it is left to judge, whether it be not directly hostile to *Popish* doctrine, and to the sentiments of the Popish Church. But, beside Ælfric; Bertram and ¶ Berenger, in the century immediately following, and the other writers who denied the identity of the natural and eucharistic body of Christ, bear direct evidence in favour of the principles of the Church of England at this day, notwithstanding that Mr. Lingard maintains the contrary.

One other passage, in Ælfric's Sermon on Easterday, is so decidedly adverse to the doctrine of Transubstantiation, that its insertion could not be dispensed with. It must be observed, that

\* "At vero caro spiritualis quæ populum credentem spiritualiter pascit, *secundum speciem quam gerit exterius*, frumenti granis manu artificis consistit, nullis nervis ossibusque compacta, &c."

† "Nihil in escâ istâ, nihil in potu isto, corporaliter sentiendum, sed *totum spiritualiter* attendendum, &c."

‡ "Ostendit (St. Isidorus) omne sacramentum aliquid secreti in se continere, et aliud esse quod visibiliter appareat, *aliud vero* quod invisibiliter sit accipiendum."

§ "Exterius quod videtur, speciem habet corpoream, interius vero quod intelligitur,—fructum *spiritualem*, &c."

¶ "Est quidem corpus Christi, sed *non corporale*, est sanguis Christi, sed non corporalis sed spiritualis, &c."

¶ It is most certain, that when Berenger treated of the presence of Christ's body in the Eucharist, he meant no more than a *spiritual presence*. And although he concealed his sentiments under ambiguous expressions to deceive his enemies, it is impossible to mistake his meaning on this point. "Constat," says he, "verum Christi corpus in istâ mensâ proponi, sed *spiritualiter* interiori homine verum in ea Christi corpus ab his duntaxat, qui membra sunt, incorruptum, intaminatum, inatritumque *spiritualiter* manducari." MARTENE'S THESAUR. Tom. ii. p. 109.



Mr. Lingard has not noticed it.\* “Now men have often searched, and do yet often search, how bread that is gathered of corne, and through fyers heate baked, maye be turned to Christ’s body, or how wyne that is pressed out of many grapes, is turned through one blessing to the Lorde’s bloude. Now say we to such men, that some things be spoken of Christ by *signification*, some thyng by certaine. True thyng is, and certaine, that Christ was borne of a maide, and suffred death of his own accorde, and was buryed, and on this day rose from death. He is said bread by *signification*, and a LAMBE, and a LYON, and a MOUNTAYNE. He is called bread, because he is our life and angell’s life. He is sayd to be a ‘lambe’ for his innocence. A ‘lyon’ for strength wherewith he overcame the strong devill. But Christ is *not so* notwithstanding after true nature, *neither* BREAD, *nor* a LAMBE, *nor* a LYON.” Then, after saying that the elements are one thing to the senses, and another to the mind, he thus proceeds, “An heathen childe is christened, yet he altereth not his shape without, though he be changed within, &c.”

The reader will find a concise and satisfactory account of Ælfrie, and his opinions respecting the eucharistic body, in Rapin’s History of England, Vol. i. p. 143. Second Edit. and also in Henry’s History of England, Vol. ii. p. 202, 4to.

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### ARTICLE III.

Doctor L. asks, if the first English Translators were not afraid of the word *altar*, why should they substitute *temple* in its place as a translation of *θυσιαστήριον*? He further observes, “when the Christian sacrifice was abolished, altars were unnecessary. They (the Reformers) had, of course, treated them with every species of indignity, and were too cautious politicians to permit them to be commended in the Scriptures.” How ungrounded an imputation! For although Matthews’s Bible has the word *temple* in one of the texts quoted by Ward; (viz. 1 Cor. ix. 13.) yet immediately after, the word *altar* occurs, a strong proof that the Translator intended no fraud, and was not in the remotest degree under the influence of fear. To inadvertence, then, alone, can the adoption of the former word be attributed, as in the very first edition of his Bible, which was printed by authority, the reading of both passages appeared the same.

Enough has been said on *η πύλη* in SECTION II. No. 15, to convince Doctor L. that the silence observed respecting that text in the Analysis, did not originate in the improper motives which he attributes to its learned author; there can be as little doubt that it did not proceed from his want of information on the subject, or of ability to apply it.

\* GUILD’S TRANSLATION from the Saxon, p. 30. Brit. Mus. Library.



## ARTICLE IV.

Instead of combating the arguments brought forward in the Analysis to prove that *elder* is a more literal translation of *πρεσβυτερος* than priest, Doctor L. substitutes a chain of interrogatories; a strange way this is, either to establish Ward's positions, or to overturn those of his adversary. He begins with enquiring "what kind of men they were, whom the sacred writers designated by *πρεσβυτεροι*? Were they not ministers of religious worship ordained for that purpose by the Apostles? If they were, what is the proper term by which such ministers are described in the English language? Certainly priests." But not satisfied with this proof positive of the faultiness of the English version, he proposes, by way of exemplifying the truth of what he says, \* a Latin sentence to Doctor Ryan to translate, and asks him whether he would prefer the following as the more literal version. 'The overseer of London, with the *greater* of the city, and two *elders* of the Church, visited the *generality* of Oxford?' Here the reader is presented with the same cavils, the same silly remarks and absurd objections, which were raised by Gregory Martin against the existing versions of his day. But as these have been already disposed of, it will be sufficient to refer on the subject, generally, to SECTIONS IV. and V. One observation only remains to be made, that the Rhemists do the very thing which is here brought as a ground of complaint against the Protestant Translators;—that of varying, according to circumstances, their translation from the restricted to the extended signification of the same word. Thus they render *βαπτισμος* (Mark vii. 4.) *washing*, in one place, and in another (Heb. ix. 10.) *baptism*; *επισκοπη* (Luke xix. 44.) *visitation*, and again (Acts i. 20.) *bishoprick*; and *πρεσβυτερος* (Matt. xv. 2.) *ancient*, which they elsewhere render *priest*. This latter rendering is certainly the more objectionable, as it implies a *sacrificer*, contrary to the intention of the writers of the New Testament.

Doctor L.'s other objections to *gift*, in 1 Tim. iv. 14, and 2 Tim. i. 6, and to *minister* and *deacon* in the early translations of 1 Tim. iii. 8, will be found, in the forementioned Sections, abundantly refuted.

## ARTICLE V.

It is very singular how so sensible a writer as Doctor L. could waste his time in giving currency to the slanders and fabrications of Gregory Martin and Ward. The same objections which they made to *overscers*, *elders*, *messengers*, the renderings of the English Bibles, he calls into notice again; although it might be expected, that he would abate somewhat of that violence

\* 'Episcopus Londinensis cum majore civitatis et duobus ecclesiæ presbyteris visitavit Universitatem Oxoniensem.'

and ill-temper which characterise their writings. "Bishop," says Doctor L. "is rendered *overseer*, the highest functionary of the church is denoted by a term, which signifies a menial servant." The fitness of *overseer* as a translation of *ἐπισκοπος* has been proved in SECTION V. No. 38: and as to its implying a servile office, surely he can have no objection to that. Did he but consider, that the HEAD of his own church, that functionary who raised himself above principalities and powers, assumed the title of \**Vicarius* (JESU CHRISTI) i. e. a term expressing the lowest rank of servitude, he would scarcely have hazarded so futile a remark. He next observes, "we are gravely told of *chusing* or *ordaining elders*, as if any thing but time could, in the strict meaning of the word, make an elder." Can any thing be more childish; as if several persons had not been admitted by the Apostles as *πρεσβυτεροι* on the score of *gravity, judgment, &c.* and not on account of their *age*? Beside, Doctor L. might know, that if *priest* did not signify *sacrificer*, the Protestant Translators would have adopted it. They are always consistent in their translation, while the Rhemists frequently use *senior, ancient, &c.* as a rendering for *πρεσβυτερος*, as well as *priest*. As to what he says respecting *deacons, messengers, &c.* no remark different from what will be found in SECTION IV. is required. But, continues Doctor L. the Reformers were "politic to exclude bishops, priests, and deacons, that the people, who from habit had been accustomed to reverse these orders, might not conceive there was any foundation for them in Scripture." What an imputation! This is, truly, out-Warding Ward; for the very readings which obtained in the first English Bibles for the Greek words † *ἐπισκοπος, πρεσβυτερος, &c.* have not been changed to this day. The very principles, too, on which the Fathers of the English Church set out, and the apostolic forms of consecration and ordination by prayer and imposition of hands, which they adopted, are critically the same as those followed by their successors, and maintained up to the present time. So that, when he roundly asserts, that the three forementioned orders were suppressed by the Reformers, he will find but few, however they may be disposed to admit his modesty, inclined to compliment him on his scrupulous regard to truth.

His concluding cavil on the word *υπερχω*, 1 Pet. ii. 13, has been sufficiently answered in SECTION V. No. 37.

## ARTICLE VI.

The propriety of the Protestant Translation *a sister, a wife*, (1 Cor. ix. 5.) having been fully proved in SECTION VI. No. 39, more is not here necessary; than to notice the singular way, in which, according to Doctor L.'s rule, a translator should get rid of a difficulty, when it

\* "Sive VICARIUS est qui servo paret, &c." HOR. LIB. ii. Sat. 7. Also, "Esse sat est *servum*, jam nolo VICARIUS esse." MARTIAL. Epig. ii.

† Matthews's Version reads 'Bishop' in Phil. ii. 1 Tim. iii. 1 and 2, &c.

occurs in the original. “He ought,” says he, “to render the ambiguity of the text by an expression of similar ambiguity in the version, otherwise he does not offer a faithful copy of the original; he does not translate, but interpret: he substitutes fallibility for infallibility.” Monstrous! First, to charge this text in the original with ambiguity; next, to contend that a faithful translator should preserve the same ambiguity in his version; and lastly, that by so doing, his version becomes *infallible*.

In order to establish the Popish argument, St. Paul must have been a blockhead, in not being aware that a *sister* must be a woman; nay, he exposes himself to the imputation of being something worse, if he be supposed to have acted from design. Now, which of these accusations would Doctor L. bring home to the Apostle? On the words \*Θηλειω Θεα, a female goddess, used by Homer, Lucian has exercised much satirical humour, perhaps more than it deserved; as a poetical genius may convert a dry tautology into a beauty. But since this cannot be done in prosaic composition, it must be admitted, if ἀδελφῇ γυνῇ, an expression nearly parallel, be taken in the sense affixed to it by the Rhemists, that St. Paul, so remarkable in general for his sententious brevity, and the avoidance of unnecessary terms, exposes himself most deservedly to such sarcasm as the Grecian wit visited on the venerable Bard.

What has been said in SECTION VI. No. 40, in reply to Ward’s objections to the Protestant rendering of συζυγε γυναι, Phil. iv. 3, will apply to what Doctor L. adduces on the same subject, as he contents himself with a tame repetition of the indecent charges contained in the Errata.

In bringing this Article to a close, it may be observed, that the celibacy of the clergy is neither of divine nor apostolical institution: not of divine, as our Saviour nowhere expressly commanded it; nor of apostolical, as it is universally allowed, that most, if not all, the †Apostles, were married men. It was a practice not general in its extent in the Greek Church until the end of the seventh century, and even then, only among bishops. It was limited, too, in the ancient Irish Church, and in the Anglo-Saxon Church, each priest was allowed one concubine if placed in the same rank with a wife. The permission was thus expressed, ‡“if a priest *forsake* his concubine and take another, let him be accursed.” And in the Church of Rome a total celibate was

\* Θεων Εκκλησια. § IV.

† It is an undoubted fact, that, for the first three ages, no vow of perpetual celibacy, nor abstinence from conjugal society, was required on the part of the clergy, as a condition of their ordination. It is generally agreed, that most of the Apostles were married; and it is certain, that in the ages which immediately followed, Bishops, Presbyters, and Deacons, were married, without any reproof, or mark of dishonour being set on them. Bingham enumerates several instances. See ANTIQ. Book iv. c. v. sect. 5.

‡ Si presbyter concubinam *deserat*, et aliam accipiat, anathema sit.” WILKIN’S CONCILIA, vol. i. p. 219. Art. xxxv. No injunction is imposed by this rule to abandon the concubine. But the Popish *cateches* will say, it is understood, and that the curse extends to the person who attaches himself to a new companion. Be this as it may, the LXIVth Article of the above work proves that the Northumbrian Presbyters were not interdicted marriage, in the tenth century. The laws, by which they were regulated, were drawn up, A. D. 950. That just spoken of is as follows. “Si quis *legitimam suam uxorem viventem* dimittat, et aliam uxorem injuste duxerit, non habeat Dei misericordiam, nisi illud compenset.” It is true, that celibacy is commendable, when a man embraces it, *ex voluntate*; but it is equally so, that it is promotive of the grossest sensuality and vice.



not finally established before the fifteenth century, at the council of Constance. That assembly, which consisted of 346 Bishops, and 564 Doctors, was scandalized by the attendance of 7000 prostitutes! Their presence stamped with infamy and disgrace so outrageous a violation of nature as the one which had been there sanctioned.

### ARTICLE VII.

As Doctor L. has confined himself to a bare repetition of Ward's remarks on the Protestant translation of εἰς τι, Acts xix. 3, any observations, in addition to those made in SECTION VII. No. 44, may be dispensed with. Because *into* has, through a mere oversight, been substituted in the Analysis as the Rhemish version of εἰς in the above text; Doctor L. as if he had gained any accession of strength to his cause, from so slight an inadvertence, calls on him "to reflect that the change of a single syllable will frequently cause a very important change in the sense." This, however, is not one of those cases in which an important, or, indeed, any change in the sense, as has been already stated, could be effected by the alteration of which he complains.

His next cavil is to the Protestant rendering (*which he shed*) of ἡ ἐξέχεεν, TIT. iii. 5. If he wish to know, why "the ambiguous relative *which*, and the verb, *to shed*, are still retained," in the Protestant Bible, he will see a satisfactory cause assigned in the forementioned Section. He says, that "Doctor Ryan owns that the Catholic version is preferable." Granting that he made a similar admission respecting each of the other controverted texts, yet that would not affect the state of the question an iota; as, after all, it is but the opinion of an individual. Indeed, Doctor Ryan himself candidly says as much; since, with an unaffected modesty highly creditable to him, and with great good sense, he desires that "\* his errors here and elsewhere may not be imputed to the Protestant Churches; but to the zeal, ignorance, or weakness of an individual, who writes without the authority or solicitation of any person whatsoever."

### ARTICLE VIII.

The reader may satisfy himself by referring to SECTION VIII. No. 47—51, that μετανοια does not remotely imply any thing beside that thorough change of mind which produces the relinquishment of evil habits. Sorrow for sin, and purpose of amendment, it may embrace; but, certainly, it includes no external demonstration of that sorrow. Achilles, when he lamented

\* Anal. p. 33.

the fate of his friend Patroclus, could not be said to have felt *μετανοια*; and yet he expressed his grief by those outward signs so beautifully depicted by \*Pope. The word originally used by our Saviour, (which the Evangelists have, by translating it *μετανοια*, properly referred to the mind,) was † *ΤΗΝΟΥ*. This term, in the Syriac language, simply implies "turn ye." What a departure, therefore, is there from its primitive meaning in the use of one, which conveys the idea of mortification, or a punishment of body? Doctor L. infers the accuracy of the Popish rendering of that word, 1st, "from some of the texts themselves. 2d. "From the ancient Greek Ecclesiastical Writers." 3dly, "From the discipline of the ancient church." And, 4thly, "from the Vulgate text." The merits of these points have been already discussed in so ample a manner, and the fate of Doctor L.'s inferences so clearly determined, that it would be a loss of time to say more here on the subject.

Doctor L. partly overlooking Ward, shifts his ground to Gregory Martin. But a brief enquiry will suffice to ascertain the advantage he derives from this manœuvre, and from the suggestion of this first and ablest of his predecessors. Ausonius, he observes, defines the sense of the word *μετανοια* in the well-known passage in his twelfth epigram.

" Sum Dea, cui nomen nec Cicero ipse dedit.  
Sum Dea, quæ facti, non factique exigo pœnas  
Nempe ut pœniteat, sic METANCEA vocor."

Although Doctor L. has not, like G. Martin, ventured so far as to style Ausonius a *Christian* poet, yet he equally respects his authority, in the present case. ‡ Beza is of opinion, that Ausonius was confined to the use of the word by the nature of epigrammatic metre, otherwise, that he would have adopted *μεταμελεια*. This opinion could not have been founded in prejudice; as, since his time, the very § Jesuits, who wrote the notes for the Delphin Edition of Ausonius's poems, have entertained the same opinion. Let the reader now contrast the authority of Lucian, an elegant *Greek* writer, with that of this obscure Latin poet, (for as they were both || Pagans that goes for nothing) and say by which he would be guided. Lucian, in one of his dialogues introduces Charon addressing the shades to the following effect: "If you should

\* Cast on the ground, with furious hands he spread  
The scorching ashes o'er his graceful head;  
His purple garments, and his golden hairs,  
Those he deforms with dust, and these he tears:  
On the hard soil his groaning breast he threw,  
And roll'd and grovell'd, as to earth he grew.

Lib. xviii. v. 27. et seq.

† See Rev. Dr. Buchanan's late Sermon on the healing waters of Bethesda. p. 19.

‡ Ausonius in illo suo epigrammate omnibus noto, *μεταμελεια* potius quam *μετανοια* dicturus fuerit, si versus pentametri ratio permississet." ANNOT. in Matt. c. iii. v. 2.

§ "Græcum est *μετανοια*, quod usurpavit Ausonius, cum latinum *pœnitentia*, hexametri aut pentametri versus compositionem, ingredi non posset. Apud Ciceronem nusquam *pœnitentia* legitur." Vid. Not. in Auson. Delph. Ed.

|| "Ausonius was a professed Pagan." GIB. DECL. vol. v. p. 2. He thus speaks, himself being a Druid. "Stirpe Druidum satus, si fama non fallit fidem." Auson. Vario. Amsteeled. pp. 153. 169.

embark with these incumbrances, I fear lest you should hereafter (*μετνοήσετε*, surely it will not be said—*do penance*) repent it.” So much for Doctor L.’s quotation from Ausonius.

But if a Latin author be at all appealed to, why consult the profane pages of Ausonius in preference to the Christian writings of St. Austin? For this obvious reason, that that Father explains *penitentia* as signifying a return to the Church, and not a satisfaction for sin; and, therefore, he is overlooked. Moreover, why is not Lactantius, another venerable father, one too a particular favourite with the Romish Church, brought forward by Doctor L.? Evidently for the same reason. In treating of repentance, he says, † “the Greeks apply a better and more forcible signification to *μετνοια* than we can to *resipiscencia*; for he repents, (*resipiscit*) and, as it were, recovers his mind from its delusion; who is grieved at his error.” Erasmus speaks to the same effect; so that it was in the first instance wrong to adopt the Latin word *penitentia* at all, and still more so to coin the term § *penance*, which so emphatically designates one of the grossest errors of the Church of Rome. It is scarcely doing Bingham justice to

\* Græci melius et significantius *μετνοιας* dicunt, quam uos possumus *resipiscencia* dicere; *resipiscit* et mentem suam quasi ab insaniâ recipit, quem errati piget. LACTAN. de vero cultu. Lib. vi. p. 24.

† Tom. ii. p. 192, and Tom. iii. p. 383, et passim.

‡ “*Pœnitens nihil aliud est nisi sibi iratus.*” And again, “*pœnitentia est renascentia animi.*” Probably it was with a reference to the latter passage in St. Austin’s work, that the Rev. J. Quarry, in his Visitation Sermon, preached at Cork in 1805, before his Grace the Archbishop of Cashel, explained *μετνοια* as signifying a “spiritual new birth, or regeneration.” With great deference, however, towards the opinion of so excellent a scholar and a divine, as Mr. Quarry unquestionably is, the real and only scriptural meaning of regeneration is confined in its application to the state consequent on baptism, and by no means imports that species of new-birth, which, according to his interpretation, marks instantaneous conversion. Doctor Buchanan, in his Sermon before alluded to, falls into the same error. Yet he varies his exposition by a shade of difference from that of Mr. Quarry; as he considers the change to be progressive, and not sudden; weak and imperceptible almost at first, but eventually effecting a *regeneration*.

§ In Section VIII. Numbers 47—51, the reader will find a succinct account of the origin and growth of the doctrines relating to auricular confession and indulgences. The PENITENTIAL, or Registry of Pardons and Fines, which was first published, is there barely adverted to. Here, then, it cannot be thought unseasonable to exhibit an extract from a work, which should never be overlooked, when any question occurs in which Popery is concerned. Its title, which is so descriptive of its contents, runs thus: “THE BOOK OF RATES USED IN THE **SIN CUSTOM HOUSE OF THE COURT AND THE CHURCH OF ROME**, BY ANTHONY EGANE, B. D. FORMERLY CONFESSOR-GENERAL OF IRELAND” Egane’s Tract was re-published in 1809, by the author of OCCASIONAL ESSAYS, (who is reported to be F. Maseres, Esq. *Cursitor Baron* of the Exchequer) and has lately appeared in an abridged form in Doctor Hales’s Chronology. The motives which induced those gentlemen to develope, and to make more generally known the horrible abuses and villanies practised under the mask of religion, are highly laudable. “I think,” says the editor of the Essays, in his advertisement, “that it can never be unseasonable to expose a religion so destructive to the peace and happiness of society, so derogatory to the glory of God; so contrary to the main end and purpose of Christianity; and that persecutes with such an unrelenting barbarity (where it can) those that have the *courage* and *honesty* to oppose its innovations.” To this opinion Doctor H. subscribes, as must all, who have the interests of pure religion at heart.

Egane relates that the BOOK OF RATES is studiously withheld from even the ordinary priests, and that as being classed among the *arcana imperii* of the Papal Court, it was made known only to certain “Penitentiaries, to whom the Absolution of particular and heinous sins is committed,” and that of such persons there is one or two in every diocese in Ireland. Before these are vested with power, he says, they “must take an oath of secrecy not to reveal the mysteries of their Church,” to either clergy or laity, or those “suspected to be of so acute parts, or of so much *learning* and *honesty*, as might make them scruple their authority.” With respect to those sins commonly called *reserved cases*, “if a man acknowledge himself guilty



condense what he says respecting the penance of the Christian Church in the first ages. The nature of this Work will not, however, admit of any thing else. After giving an account of

of any such to an ordinary Confessor, he can only tell him where the Pope's Banker resides, who will absolve him, so he bring with him the *price* of his sin." What Egane says, as to the competence of the inferior clergy to absolve ordinary sinners, while deep guilt must be reserved for a higher tribunal, is not only confirmed by Father O'Leary's testimony; (See O'Leary's CAUTION, &c. Cork. 1783) but also by Sedway, a cotemporary of his own, and who, like him, unlocked the POPE'S CABINET, (this is the title of his book,) after he renounced the office of Penitentiary Priest.

The following are the most remarkable of THE DECREED IMPOSITIONS. Those omitted are such as delicacy forbids to be mentioned.

#### DISPENSATIONS FOR THE CHANGING OF A VOW.

1. A dispensation for such as have vowed chastity during life is given only by the Pope, or some extraordinary great Prelate; but *it shall cost*..... 16 6 0
2. He that hath vowed to be a Monk, so that the vow be not *solemn*, may be dispensed with *according to conscience for*..... 15 4 1
3. If a man makes a *solemn* vow of chastity he may be dispensed with, paying the Prelate..... 15 4 0
4. For prolonging the term of vows to go to the Holy Sepulchre, or to *St. Peter's at Rome*, provided a *lawful* cause be assigned. . . . . 9 2 9
5. If the dispensation be only two years, it will be but..... 4 0 1
6. For changing the pilgrimage of the Sepulchre for another, you must pay..... 12 3 6
7. Besides gratifying the Prelate, to change one vow for another, will cost..... 6 2 0

#### DISPENSATION OF OATHS.

8. The dispensation of an oath or contract being given, to the end that one *may not be expelled* from his employments, will be had for. . . . . 7 2 3
9. But if the Bull contains the inhibitory clause, together with an Absolution from Infamy, it will cost. . . . . 50 9 6
10. And if many are comprehended in the same fact, each of them must pay . . . . . 3 0 0
11. For the breach of an oath which cannot be observed without incurring *everlasting damnation*; e. g. a *dishonest vow*, or a *wicked promise*. . . . . 6 2 0

#### DISPENSATIONS OF CRIMES.

12. He that being a soldier, (i. e. a crusader) for the Catholic cause, and neither kills nor wounds any in war, nor causeth any to do it. . . . . 36 9 0
13. If any man shall strike a Clerk, or Priest, he shall pay . . . . . 6 2 0
14. If an Abbot or Prelate. . . . . 12 3 6
15. A simple absolution for a Simonist, is. . . . . 30 9 0
16. Priests or Friars who have carnally sinned with a Nun. . . . . Id.
17. An Absolution for one that keeps a W—— at bed and board, with dispensation to hold a benefice. . . . . Id.
18. Absolution for a Nun who played the W—— and who is to be restored to the dignity of her order. . . . . Id.
19. Commutation of public to private penance varies according to the crime; that for murder . . . . . 16 4 6

#### LICENSES FOR INDULGENCES, &c.

20. If it be for a College (such as the intended one for the Irish Jesuits.) . . . . . 60 15 3
21. A Monk who intends to bequeath his property to his relations and not to the clergy, must pay . . . . . 12 3 6
22. To exempt a Titular Bishop from going to Rome . . . . . 24 6 0
23. A licence for the *son* of a Monk that he may have power to make a will. . . . . 34 0 0
24. A licence for an Abbess and three or four Nuns, with as many Friars to visit their estates for a week or two. . . . . 24 6 0
25. They may stay a longer time, provided they always go *lini et lini*, i. e. in pairs, and give no bad example, and if they do not live (caste) chastely; at least they are to live (*caute*) warily. . . . . Id.
26. To eat white meat in lent, and other fasting days. . . . . 0 10 6
27. Not to be tied to fasting days. . . . . 1 4 0

"The Popists," says Mr. Egane, "will, do doubt, disown it, and say that it is a mere fiction, and that such things are

the causes which led to the introduction of strict discipline into the Church, and the effects attending it, he comes to the fourth century. At this period, he observes, the most rigorous punishments, even such as an exposure to the inclemency of the weather, (*inter hyemantes orare*) severe fasting, &c. were inflicted in the exercise of public penance. With the Bishop was vested a discretionary power to moderate them, and even to shorten the term of their continuance. His application of this power conveys the *true ancient notion* of an indulgence. How this was after-

not practised in their church; but I am ready to prove, by my own knowledge and experience, all I here allege to be true. Whoever will but examine, and seriously consider the particulars, will easily be convinced that none but themselves could be the authors of it." It requires but little penetration indeed, to discover this to be the case, and that nothing but the thirst of lucre ever instigated these "merchants of souls," as he calls them, to lay on these abominable impositions on their credulous followers. The indulgences spoken of by Sedway, in his *POPPE'S CABINET*, relate to pilgrims who visit the principal churches, altars, &c. at Rome. Some of these obtained, for this proof of their piety, plenary Indulgences; others, the remission of part of their sins; while to others was imparted the privilege of releasing souls out of purgatory!

It must, however, be observed, that some of the most respectable Popish writers, as Cardinal Cajetan and Durandus, admit, that neither the Scriptures nor the primitive Fathers of the Church, make mention of indulgences. The former says, "*De ortu indulgentiarum si certitudo haberi posset, veritati indagandæ opem ferret; verum nulla sacræ scripturæ, nulla sacrorum doctorum Græcorum aut Latinorum autoritas scripta hanc ad nostram deduxit ætatem.*" Opusc. tom. 1. tract. 1531. And the latter, "*De indulgentiis pauca dici possunt per certitudinem quia nec Scriptura de iis expressè loquitur; sancti etiam ut Ambrosius. Hil. Aug. Hieron. minime loquuntur de indulgentiis.*" 64. dist. 20. q. 3.

To establish the veracity of his publication, Mr. Egane has subjoined the *FORM OF ABSOLUTION* used by the Penitentiary, after the penitent has confessed his sins.

#### ABSOLUTION OF GRACE.

"The Almighty God have mercy on thee, and remitting all thy sins, lead thee to eternal life. Amen.

The Almighty and merciful God, grant thee indulgence, absolution, and remission of all thy sins. Amen.

Our Lord *Jesus Christ* absolve thee: and by Virtue of the Authority that I hold, I do absolve thee; First from all sorts of Excommunications, whether great or small: (If the Penitent be a Clerk, he must say; from all sorts of suspensions and Interdicts, if by chance he hath incurred any) Then I absolve thee from all thy Sins and Torments due to thee in Purgatory for thy Sins and Transgressions; and I receive thee into the Union and Participation of the Church; and by Virtue of a special Authority to me committed, I restore thee into that Innocency in which thou hast been when thou wert baptized: And if thou die not at this Time, I reserve thee this Grace, to the Hour of thy Death, *In the Name of the Father*, &c. and by the Merits and Passion of our Lord and Saviour *Jesus Christ*, and the Merits of the ever blessed *Virgin Mary*, and of all the Saints and Virgins; that whatsoever Good thou hast done, and whatsoever Injuries thou patiently has suffered, let them be unto thee a Remission of thy Sins, and an Augmentation to Grace, and a *Præmium* of Life everlasting. Amen. Peace be with you."

He then adds; N. B. "*These Names of Missionaries and Penitentiaries are all one; the Distinction only is, that those Penitentiaries do reside in the Court of Rome, and the Missionaries are those which are dispersed through the World, notwithstanding they have the same Power and Authority to absolve, id est, a Casibus Reservatis: the Truth is, those do not directly accumulate, or gather these Sums, but they are to enlighten the Penance and Pilgrimage of the Penitents for paying these forementioned Taxes to their several Deputies, appointed in all Places to that Purpose.*"

The following is the terrific form of the greater excommunication as it stands in Boxhornius's History of the Low countries. It is likewise published by Doctor Hales in the second volume of his elaborate Analysis of Chronology p. 1024.

#### FORM OF EXCOMMUNICATION.

"By the command of the FATHER, THE SON, AND THE HOLY GHOST, of the blessed *Mary*, mother of our Lord *Jesus Christ*, of *St. Michael*, *John the Baptist*, and *Peter and Paul*, princes of Apostles, of *St. Stephen* and all the martyrs,

wards abused has been already \*shewn. The bare mention of the terms CONTRITION and ATTRITION are sufficient to remind the reader how the primitive doctrine was still further corrupted. So that, on the whole, the pretended Sacrament of Penance, as it is now understood in the Popish Church, is not only a gross corruption of the Scripture doctrine of repentance, but a departure from the usage of the Church in the primitive ages. See Bingham's Antiq. Vol. ii. p. 233.

## ARTICLE IX.

The Protestant translation of PSALM cxxxix. 17. "How precious are thy *thoughts* unto me, O God! and how great is the *sum* of them:" is condemned by Dr. L. as nonsense itself. He has attempted to prove it so by a tortuous explication; and although he affectedly sneers at it as a fit subject of meditation for an "orthodox Churchman," there is nothing in it, taken as it stands, and without reference to the Hebrew, whence it is derived, which savours of the absurd or nonsensical. "שָׁמַר" says Parkhurst, "is a *sum* or *total*, or *head* of an account:" and חֲשֹׁבוֹת implies *thoughts, cogitations*. Yet Dr. L. has the modesty to set his knowledge of the Hebrew language in opposition to such high authority, and to assert, that these words in the Hebrew, originally meant, the latter, 'friends,' and the former, 'princedom.' He fortifies himself, to be sure, by the

*St. Sylvester* and all the confessors. *St. Aldegondo* and all the *Virgins*, and all the other *Saints and Saintesses* whatsoever, both in heaven and upon earth.

"We curse and cut off from *Holy Mother Church*, those who have (*such or such a thing*), or know it, or advised it, or had a hand therein. *Let them be cursed* in their houses, their beds, their fields, their lands, and their ways, in towns and villages. *Let them be cursed* in woods, rivers, and churches; *cursed* in their lawsuits, and in their quarrels; *cursed* in their prayers, in speaking and in silence; in eating, drinking, and sleeping; in watching, walking, standing, running, resting, and riding, *cursed* in hearing, seeing, and tasting, *cursed* in all their actions. Let this curse strike their heads, their eyes, their whole body, from the crown of the head to the sole of the foot.

"I adjure thee, *Satan*, and all thy agents, by the FATHER, SON, and HOLY GHOST, to take no rest, neither in the day, nor in the night, till you have brought a *temporal* and *eternal* confusion upon them, by contriving the matter so, that they may be drowned or hanged, or devoured by wild beasts, or torn by vultures or eagles, or consumed by fire, or killed by their enemies. Make them odious to all living creatures. *Let their children be fatherless, and their wives widows*. Let nobody, for the time to come, help them, or take pity on their fatherless children. And as *Lucifer* was expelled from heaven, and *Adam* banished from Paradise, let them likewise be expelled and banished from this world, being deprived of their estates; and let them be *buried with the burial of an ass*. Let them be partakers of the punishment of *Korah, Dathan, and Abiram*, of *Judas* and *Pontius Pilate*, and of all those, who say to the Lord their God, *get thee gone we will have no knowledge of thy paths*." Afterwards he who pronounced these imprecations, put out two lighted candles, which he held in his hand, and added these dreadful words; "I adjure thee, *Satan*, and all thy agents, to extinguish the light of their eyes, as these candles are extinguished, unless they do penance, and make full satisfaction. Amen, let it be so, Amen."

\* See SECTION VIII. No. 47—51.



renderings these words obtain in the Greek, Latin, (the vulgate it is to be presumed) Syriac, Arabic, and Ethiopic,\* versions; and the Chaldaic Paraphrase. And, as if it were a matter before unknown, he says, that these versions were executed *before* the Reformation. Now waving all reference to the Eastern dialects quoted by him; the veriest smatterer in the Hebrew language can shew, that the forementioned Hebrew words, עָשָׂה and עָשָׂה had not *originally* an exclusive signification, and that, too, according to the opinion of some of the translators whom he quotes. E. G. In Dan. ii. 30, עָשָׂה occurs, and is rendered διαλογισμός by the Seventy, *cogitatio* by Jerome; (Pagninus and Montanus use the same word) and ‘cogitation’ by the Douay translators! Were it necessary, he could be proved in error in what he says respecting the *original* signification of the other word too. The very title (BERESITH) of the book of Genesis should have made him cautious in hazarding such an opinion. Neither his friends, the Syriac, Arabic, and Ethiopic translators, nor even the Chaldaic paraphrast, bear him out in his assertion in this case; and yet these writers had not the misfortune of living since the Reformation.

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### ARTICLE X.

Dr. L. admits that St. Augustine interpreted the passage in Hebrews,† and that in Genesis‡ to which it refers, so as to imply, “that Jacob adored God leaning on his staff,” and that “St. Jerome countenances this opinion by translating the Hebrew: adoravit Israel Deum conversus ad lectuli caput.” This admission would of itself acquit the first English Translators of the charge brought against them by Ward of corrupting the text by additions, independently of what has been said for them in SECTION X. No. 57, where the word *leaning* is shewn to render the sentence more clear. As to the word *Deum*, that corresponding to it does not occur in the Hebrew, which proves, so far as the authority of St. Jerome goes, that they were justified in adding the word ‘God’ to their translation. Their successors, however, in 1610, very properly omitted it both in Hebrews and Genesis, as not being warranted by the original.

Next Dr. L. adduces four ancient Fathers, in opposition to Jerome and Augustine, as favouring (observe Reader, he does not say *adoration*, but) the exhibition of *religious respect* to creatures. And, what is singularly strange, he seems to set up their difference of opinion, as a justification of the error of his church!! But before he can derive any advantage from this circumstance, it is

\* Reeves, in his Collation of the Psalms, and Geddes, although a Romanist, in his Bible published 1807, agree with the Protestant Version in the rendering of Psalm cxxxix. 17. Dathe reads “*cogitationes*” and “*summa*,” and so does Berlin, the author of an highly-approved Version of the Psalms, which has lately been executed at Upsal.

† προσηκύνησεν ἐπὶ τὸ ἄκρον τῆς ράβδου αὐτοῦ. c. xi. v. 21.

‡ Holmes on the Septuagint version ἐπὶ τὸ ἄκρον &c. of Gen. c. xlvii. v. 31, observes, “Lat. Codd. nonnulli, *super caput*; alii in *cacumine*; alii *super cacumen*. Teste Augustino in *extremitatem* in *textu*, in *summitatem* in *marg.* Vid. Holmes’s Lxx.

necessary he should shew that προσκυνεω, a verb equally used by \*all, is exclusively confined in its signification to religious worship. This he knows he cannot do, as the posture indicated by it, whether the person bent himself down, or prostrated himself, was one of †civil reverence or homage, as well as of religious worship. As to επι, it is true, he does not, like Ward, venture to assert, that that wretched little particle has no signification at all, and only belongs to the phrase; yet he considers it nearly in the same light; as in the reading he prefers, it is rendered *to*. But as its meaning is to be determined by the corresponding Hebrew word (כִּי) “*gnal*,” it must necessarily mean *upon*, and, therefore, can neither be understood as an expletive, nor as signifying *to*, or *towards*. Dr. L. says, that “the Reformers had rejected that respect, which Catholics allow on religious motives to be sometimes paid to creatures.” “Thus,” continues he, “the same phrase adopted different meanings, at the will of the translator: and the same preposition on one occasion pointed out the object of worship, at another excluded it. E. G. \**Thou shalt not bow down thyself* (כִּי) *to them*; and, †*worship* (כִּי) *at his footstool*.” The ‘will’ of the translator evidently has not been the guide in the present instance, but the tendency or sense of the passage; and this was to be collected from the context in general. A solemn command delivered by a direct communication from God, forbids worship to be paid to any created being. Then supposing the Psalmist, in a rapturous strain of devotion, to say, §“adore ye his footstool;” is that to nullify the command? Unquestionably not. Thus is this apparent contradiction reconciled. Now, as Doctor L. has appealed to the Hebrew, it is but fair to ask him, that as the Douay Divines have suppressed the particle כִּי entirely in both the above texts, when they thus render them; “thou shalt not adore

\* First Theophylact. Προσκυνησε τῷ Ἰωσὴφ, τὴν πάντος τὴ λαὸ προσκυνῶσιν ὀφλῶν. Πῶς δὲ προσκυνῶσιν; ἐπὶ τὸ ἀκρον τῆς ραβδῶ αὐτοῦ, τὸτ’ ἐστίν, ἐπερείσθεις ἢ ραβδῶ δια το γερας. Τίνας δὲ ἐπὶ τὸ ἀκρον, τὸτ’ ἐστίν, ἐπερείσθεις ἢ ραβδῶ δια το γερας. Τίνας δὲ ἐπὶ τὸ ἀκρον τῆς ραβδῶ τῷ Ἰωσὴφ, φασί, προσκυνῶσιν, σημαίναν το τῆς βασιλείας σκεπήν δια τῆς ραβδῶ προσκυνῶσθαι μελλόν. In cap. xi. ad. Heb.

2. Theodoret. [ἐξανατρα] ἐκαθέσθην βακτηρία δὲ κεκρημένος ἐπιτηριζέτω. [τῷ μὲν ἀκρῷ ταύτης ἐπεὶ λημμένος τῇ διέξῃ. ἐπιτικεμένον δὲ τὸ πρῶτον ἔχων. ἡοδὸς τοῦ ἐπ’ αὐτῷ, καὶ τῇ τῆς τυχῆς ἐπαγγελίᾳ] προσκυνῶσιν ἐπικλινάς ἢ ραβδῶ ἢ κεφαλῇ. In. Gen. Interrog. 109. Dr. L. omits the text between the brackets.

3. The Homily of Athanasius, to which Doctor L. refers, is pronounced *spurious* by the Benedictine Monks, who edited the volume in which it occurs!! In a prefatory note they thus admonish the reader. “Hanc publicam fecit Holstenius, Athanasio *adjudicantiam* putavit, *nec injuria*: est enim ineptissimi hominis fortis, ut primo aspectu æstimabit eruditus lector, &c.” Is it the part of a man actuated by the love of truth, as Doctor L. professes to be, to act thus?

4. Chrysostom. [Ἐπειδὴ γὰρ ἐμελλεν ἀπο τῆ εἴραμ ἀνιστάσθαι βασιλεὺς ἕτερος, δια τῆτο φησι, καὶ προσκυνῶσιν ἐπὶ τὸ ἀκρον τῆς ραβδῶ αὐτοῦ: τὸτ’ ἐστίν] καὶ γεῶν ὡν, ἢ ἢ προσκυνῶσιν τῷ Ἰωσὴφ, τὴν πάντος τὴ λαὸ προσκυνῶσιν ὀφλῶν τὴν ἐσομένην αὐτῷ. [τῆτο ἐξέβη μὲν ἡδὴ, ὅτε αὐτῷ ὁ ἀδελφοὶ προσκυνῶσιν.] Hom. xxvi. in ep. ad. Heb.

The clauses (No. 4.) between the brackets, which Dr. L. has suppressed, are most material to be known. For in the former, it is intimated that a KING, that is, that a *civil* Governor would arise from Ephraim; and Jacob, as it were, presignifying the respect which would be paid to this future Monarch, made his obeisance to Joseph. From the latter it appears, that the example, thus set by their aged father, was followed by his other sons. It is truly astonishing, that such men as Doctor L., Doctor Milner, &c. having all this before their eyes, can be so infatuated as to persevere in advocating the *Dulia*, or the adoration of creatures, a practice so intimately connected with rank idolatry.

† Vid. Wetstein on Matt. c. ii. v. 2. προσκυνεω occurs upwards of forty times in the N. T. and is applied to express *civil reverence* in more than one-third of that number.

‡ Exod. c. xx. v. 5.

§ Psal xcix. v. 3.

them :” and, “ worship ye his footstool :” how happens it that they give it significance in two texts in †Genesis, and one in §Numbers? Shall it be here observed of them, as he has remarked respecting the Reformers in the former case ; it is to be feared, lest “ the prejudices of the translators prevailed over their respect for the original ?” Certainly not ; as that would be only an idle imitation of Doctor L. whose chief object, in his strictures on the Analysis, seems rather to be, to prove his adversary wrong, than himself right.

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## ARTICLE XI.

IN SECTION XI. Numbers 61. 62. the reader will meet with an ample refutation of Doctor L.’s defence of image worship. When such an acute linguist, and so able a controvertist, as Doctor L. undoubtedly is, feels his inability to supply any new matter, and is obliged to reproduce the stale, worn-out arguments of Gregory Martin, which have, for upwards of two centuries, lain beneath a mass of confutation ; it is evident that the cause which he attempts to support is in a declining state. “ No less,” says Doctor L., “ than thirteen different words in the Hebrew, and nine in the Greek Scriptures, were invariably rendered *image* in the English Version : so wonderfully comprehensive is the meaning of that single word in orthodox language.” What a discovery ! But it so happens, that its sole merit consists in ascertaining that the Hebrew and Greek terms, which Martin enumerates in his work, equal those numbers. To the superior richness of the Hebrew language it is to be attributed, that it can express in so many different forms, what the English language can only express in two. “ Wonderfully comprehensive,” therefore, as the term *image* is, it arises from no design in the Protestant Translators, as Doctor L. insinuates, but from the nature of the language to which it belongs ; nor could it be remedied, except by coining terms no less ridiculous than *azymes*, *parascue*, &c. which abound in the Rhemish Testament. Moreover, the disproportion between the number of terms found in those Eastern tongues, and the only two which the English affords, will lessen surprise, when it is considered, that there is a diminution of terms, a kind of descending series, in each language, of more recent origin. For as the Greek is less copious than the Hebrew, so is the Latin than the Greek, and the English than the Latin. So that, in fact, the sound of *image* in the ears of a modern advocate for image worship, is not more annoying, than it was to *Martin*, who compared its repetition in the English Bible to “ the notes of the cuckoo bird.”

It has been abundantly proved in another place, that it is immaterial whether ‘ graven image,’ or ‘ graven thing,’ be the version of PESEL in the second Commandment. Now Doctor L., instead of shewing that this is preferable to that reading, blinks the question, and cavils at an

\* c. viii. v. 2. ה is rendered *at*, and in c. xxiv. v. 55. *to*, as לאדני.

† C. xi. v. 10. ה is rendered *at*. Vid. Douay Transl. in loc.



illogical conclusion, drawn by the Author of the Analysis. He observes, it is true, that Protestants should have preferred idol to image in their translation : but surely if religious reverence be paid to an image, it becomes an idol, and where, then, is the difference ? But image, he says, is also a false rendering, “as it restrains the prohibition to images,” whereas *graven thing* includes “the columns of stone, which were the objects of worship to many of the ancient nations.” Could a more silly reason be assigned ? It certainly does not at all apply in the present instance ; as the divine command, when it was delivered, did not extend to any other than the *Jewish* nation.

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## ARTICLE XII.

It is vain to look for any thing like novelty in this Section of Dr. L.'s strictures, any more than in those which have preceded, since as in those, he but repeats the trite and common-place remarks of his predecessors, Martin and Ward. “The point to be determined,” says he, “is, whether the Hebrew word *sheol* denote the *grave*, as it is rendered in the Protestant Version, or *the state of the soul after death*, as it was understood by the Catholic Translators.” If the reader will only refer to SECTION XII. Number 74, et seq. he will find it satisfactorily proved, that the Protestant Translators were fully justified in the meaning they attached to that term, inasmuch as it was the only one it would bear, wherever it occurred ; and also, that it is as proper for *grave* as *קבר*. Will Doctor L. say, that if *heber* does not signify the ‘grave,’ is it a proof that *sheol* does not signify the same ? This, it is presumed, he will scarcely attempt. Indeed, if he only consult the Section and Numbers already pointed out, he will discover strong reasons for admitting, that his research has been rather of a limited nature, when he says, he cannot “find *any* proof that ‘sheol’ is ever employed in that sense, (viz. *grave*) in the Scriptures ;” and of his being perfectly in error, when he asserts, that it cannot bear the meaning ascribed to it by the Protestant Translators, in Genesis xxxvii. 35. Whether the Author of the Analysis be or be not conversant with the Samaritan Version of the Scriptures is entirely irrelevant to the disputed point. He has not rested on that single evidence, as \*he has appealed to the Arabic Version, in which it is rendered *pulvis*, and to those unexceptionable authorities, WALTON and ROBERTSON.

Doctor L. says, that the author of the Analysis has misrepresented Ward by stating, that he “introduced the text from Heb. v. 7, as a proof of the existence of purgatory.” So far from any thing of the kind being stated in the Analysis, it is not so much as hinted at ! And although it be there passed over unnoticed, Dr. L. may have reason to conclude, that his assumption of the Protestant rendering (viz. *in that he feared*) being indefensible, is groundless, on perusing No. 85 of this work.

## ARTICLE XIII.

“The Protestant Translators,” says Doctor L., “were violent champions in favour of Justification by Faith only.” Cranmer, the day-star of the Reformation in England, himself too a translator, gave the *same* English for *δικη*, and its derivations in his Bible, with that which it obtained in Mathews’s and the Great Bible. No variation occurs in any of the succeeding versions, even in that of 1611. Now as \*Cranmer concludes, that man’s justification was to be ascribed *only* to the merits of Christ; and that those who are justified, must have *charity* as well as faith; but that *neither* of these is the meritorious cause of justification; it is a gross libel to charge the Protestant Translators with maintaining the doctrine of justification ‘by faith *only*.’ The fact is, that Doctor L., like Ward, Martin, &c. seeing that the Reformers, by attaching merit neither to faith, nor to works, had shaken one of the chief pillars, which supported the Popish Church, attributes to them, and, consequently, to the Church of England, a doctrine which is disclaimed by both. The Church of Rome not only ascribes to works a power of satisfying God for sin, but a virtue to deserve grace in this life, and bliss in that to come. As this unscriptural tenet is grounded on a decree of the Council of Trent, which sets forth, that “if any one shall say that the good works of a justified man do not truly deserve eternal life; let him be accursed:” the Reformers could not have marked their reprobation of it in too strong language, particularly as they *themselves* proceeded with prudent circumspection, in laying it down, that FAITH and WORKS are equipollent conditions of salvation. After observing that the Translators had two sets of English words expressive of *δικη* and its derivations, he says, “when they were united with the word *faith*, they were rendered by *just*, *justice*, *justification*; but if to reward, or the practice of good works, by *righteous*, *righteousness*.” That the English Translators observed no such distinction, but applied either indifferently, may, beside †those mentioned in SECTION XIII. No. 89, be proved from other texts, ‡viz. “not the hearers of the law are just before God, but the *doers* of the law shall be *justified*.” “¶A seal of the *righteousness* of the *faith*.” §“For the promise was through the *righteousness* of *faith*,” ¶“even the *righteousness* which is of *faith*. In not one of those texts, it may be seen, is *justice* coupled with *faith*, or *righteousness* with *works*. As, therefore, an indiscriminate use of those terms might be pointed out in several other places, the fairness of the Protestant Translators, is as fully established, as the futility of Doctor L.’s remarks.

## ARTICLE XIV.

Doctor L. censures the Author of the Analysis for quoting “from the amended version” of the Bible, three of the texts, on which the Popish Church grounds the doctrine of merit and

\* See BURNET’S EXPOSITION of the xxxix Articles.

† Rom. c. i. v. 17. and c. iii. v. 22.

‡ Rom. c. ii. v. 13.

¶ Ibid. c. iv. v. 11.

§ Ibid. c. iv. v. 13.

¶ Ibid. c. ix. v. 20.

meritorious works; “while Ward complains of the original translation.” Ward’s cavils on this head have been completely set at rest in SECTION XIV. No. 92, et seq. And although he lays such stress on the early English version of λογίζομαι, which occurs in the \*first of those three texts, yet it is not on it the agitated point rests. As to the fother two, notwithstanding what Doctor L. asserts, Ward’s comments are as much directed against the late as the ancient versions, since they are nearly the same. So that if the later readings of those texts have been exclusively quoted by the Author of the Analysis, he has not in consequence practised any artifice, nor betrayed any diffidence in the goodness of his cause.

“The Greek,” says Doctor L. “is ἰκανοσάντι, (Coloss. i. 12.) and as the Protestant Translators have rendered ἰκανός worthy, in Matt. iii. 2. and viii. 8, I see not why they should here have rendered it *meet*, were it not to avoid the Catholic doctrine of merit.” This is but an idle repetition of another of Gregory Martin’s objections. However, Doctor L. will see it fully explained in No. 94, why the derivative verb naturally partakes of the most frequent acceptation of its root, and that even were the Rhemish Version of ἰκανοσάντι the best, what he calls the *Catholic* (i. e. the Popish) doctrine, would not be in the least promoted.

There is something singular, observes Doctor L. in the fate of the Hebrew word נָתַן, for if in Psal. cxix. 112, “the Catholic Translator has rendered it *for reward*, he has in the 33d verse of the same psalm rendered it *always*; while the Protestant Translator, if in this passage he has rendered it *unto the end*, in Psal. xix. 12, he has rendered it *reward*.” He might have added too the passages Psal. xl. 16. and lxx. 4, where the same Hebrew term is rendered *reward* by the Protestant Translators. It will, however, appear on an attentive consideration of those passages that they did not mean by *reward*, either desert or merit; but that in adopting that term, they simply designed to express, the *end*, *event*, or *consequence*: and that although it were rendered *reward* in Psal. cxix. 112, agreeably to the Popish version, it would not warrant the exposition given that text by the Douay Divines; as reward there may imply, that it is vouchsafed according to promise by *grace*, and not by desert.

## ARTICLE XV.

Because the later readings of the texts John i. 12; Ephesians iii. 12; and 2 Cor. vi. 1; corresponding with the numbers 97. 99. and 100. in SECTION XV. vary from the earlier ones; it is, in Doctor L.’s mind, “a sufficient proof that in the original Protestant Version, they were rendered corruptly.” This is strange enough, as if it necessarily followed, that because two translations differed from each other, one must be wrong; and as if there did not exist degrees

\* Rom. c. viii. v. 18.

† Heb. c. x. v. 29. c. ii. v. 9.

‡ Viz. “A most evident place that the keeping God’s commandments *merit* reward.” DOUAY BIB. vol. ii. p. 227.



of excellence in translations, so that that which was inferior might not convey the spirit of the original; although in a less clear and concise manner, nearly as well as that which possessed those advantages. An inspection into the Synopsis for the above texts and numbers, will satisfy the reader that this is the case with respect to the early and late English Versions. L. G. ἐξουσία not only implies *power*, but also *dignity*, *prerogative*. (See remarks on 97.) In number 99, the first English Version is rather a paraphrase, as appears from the addition of the words, ‘which is;’ still, however, retaining the full import of the original. And in number 100, we together are ‘God’s labourers,’ differs in a very trifling degree, from ‘as workers together with him.’ Should it be inferred from the former rendering, that man became a mere passive agent, under the irresistible control of the Holy Spirit, it would be but a perversion of the sentiments of the majority of those engaged in making the early versions, on that particular point. The rendering ‘we together are God’s labourers,’ becomes obscure from ‘together’ not being united to ‘labourers,’ so as to express the meaning of *συνεργῶντες*.

On the remaining texts, belonging to SECTION XV. (see Nos. 98. 101, 102, 103,) it would be superfluous to offer a single additional observation; for, notwithstanding that Doctor L. professes it to be “easy to vindicate Ward’s remarks on them,” it appears the substance of what he says is derived from the Errata, which has, in its proper place, been already noticed.

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## ARTICLE XVI.

Doctor L. comments with great severity on the Author of the Analysis, for having passed over Ward’s arguments, as if he had never seen them; and yet he himself commits the very fault immediately after for which he condemns him. He does even worse, he descends to personality; a mode of proceeding unwarranted in legitimate criticism, and every way unworthy a gentleman of Doctor L.’s scholarship.

The first passage, (Rom. v. 18,) from which Ward derives the doctrine of ‘*inherent* justice,’ says Doctor L. “is one of considerable obscurity.” He then praises the “scrupulous fidelity” of the Rhemish Translators; by which he admits, what is the case, the obscurity of their translation. But this is not all. “If,” continues he, “Ward complains of these additions, (such as were made by the Protestant Translators) *it is probable*, that his complaint was not unfounded; since, in their corrected editions, other additions were substituted, taken from the 16th verse. “Here, too,” he says, “the alteration I think judicious.” The matter, then, stands thus. Having in the outset disclaimed all concern about the merits or demerits of the opinion respecting imputative justice, he consequently betrays a diffidence in the soundness of Ward’s observations; for whence this hesitation to decide, if he considered the strictures which are contained in the Errata, on the point, justifiable? Next comes his implied admission of the obscurity of the Rhemish Version, or rather, his direct admission of the obscurity of the original; a proof

positive that he does not consider the Popish doctrine made out by that passage. Thirdly, the weakness of the grounds on which he sustains the justice of Ward's 'complaint,' being no other than that of probability. And fourthly, his indirect approval of the last Protestant Version; while Ward equally condemns both first and last. In all these particulars, he betrays a distrust in the goodness of his cause. So that altogether, his critique is rather against, than favourable to Ward; while the assertion made by the author of the Analysis, that \* "the Popish Translation of the passage does not recommend, nor the Protestant one condemn; justice," appears, on Doctor L.'s own principle, to be the result of an intimate knowledge of the subject, and not to be contradicted except at the expence of truth. (See No. 104.)

The reader must surely be surprised, when he is told, that Doctor L. a writer of unquestionable erudition, has not drawn on his own stock of learning for a single remark, but is indebted, in every article of his REVIEW, to the obsolete cavils of Martin or Ward. Thus commenting on Rom. iv. 3, like them, he says, "Beza, the master of our Translators, reads *pro justitiâ*, i. e. *vice et loco justitiæ*." If Doctor L. will but consult Beza's edition of the New Testament of 1598, which may be pronounced genuine as being published under his own eye, he will discover *ad justitiam* occurring three times in the †fourth chapter of Romans, and once in ‡James, as the translation of εἰς δικαιοσύνην! "Now, I appeal," continues the Doctor, "to any man acquainted with the Greek and Hebrew languages, whether such can be the meaning either of St. Paul ελογισθη εἰς δικαιοσύνην, or of the writer of Genesis whom the Apostle quotes. הִתְחַשְׁבֵּהוּ לְדִקְיָה." This, the reader will perceive, on adverting to number 105 of this work, to be nothing but a repetition of what is quoted there from Ward; so that this *succinct* Review, as it has been affectedly called, is only a meagre abstract of the ERRATA, as that work has been §before stated to be of Martin's prior work. In answer to the appeal, however, it is only necessary to remark, that there is no preposition expressing *for* or *instead of*, in that passage of Genesis: and as to the Greek, common sense points out the necessity of understanding εἰς as *for*, or *as*. || "God," says the Bishop of Lincoln, "foreseeing that the faith of Abraham was of that true and lively nature, which would produce obedience whenever an opportunity offered, imputed it to him *for* righteousness; that is, as another able commentator observes, ¶ "in judging Abraham, God will place on one side of the account his duties, and on the other his performances. And on the side of his performances he will place his faith, and by mere favour will value it as equal to a complete performance of his duties, and reward him, *as if he were a righteous person*." Thus are the early and late versions of the Protestant Bible, in this particular text, established by those authorities, in competition with whom the *great* Ward, nay even Doctor L. himself, sinks into nothingness.

His next animadversion is pointed at the "false translation of 2 Cor. v. 21, corrected in the more modern Bibles." Here, in his anxiety to attach censure to the author of the Analysis, for his silence respecting the early English Versions of the Bible, he admits, what Ward

\* Anal. p. 36

† Viz. in the 3d, 5th, and 9th verses.

‡ C. ii. v. 23.

§ See PREFACE.

|| REFUTATION OF CALVINISM, c. iii. p. 122.

¶ MACKNIGHT ON ROMANS, vol. i. p. 261.

certainly does not warrant him in saying, and what, no doubt, will call down on him the censure of his Ordinary; that *δικαιοσύνη* is fitly rendered by ‘righteousness.’ Ward equally condemns *both* versions, late as well as ancient; so that even an allusion to these in such a compendious work as the Analysis, could not reasonably be expected. The ancient English Version of that text, and at the time too when Gregory Martin objected to it, was admitted to be “a dissolute” rendering. But has the light of the Gospel been lastingly obscured by so temporary and slight an imperfection; has a single point of doctrine, faith, or morals, depended on it; or has Popery gained the most inconsiderable advantage by the admission then and now made? Doctor L. will scarcely venture to answer in the affirmative; nor, indeed, will Doctor Coppinger honestly say so, notwithstanding that he affects to exult in the \* “learned, critique, and liberal concessions, of the Rev. Doctor Ryan, upon the subject of *corrected errors*.”

What has been offered in Numbers 107, 108, 109, in answer to Ward’s cavils, applies equally to those made by Doctor L. on the texts, Eph. i. 6; Rom. iv. 6; and Dan. vi. 22; as they do not vary in the smallest degree from each other.

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## ARTICLE XVII.

The objections set up by Doctor L. against the Protestant Version of *πληροφορία*, Rom. x. 22, so far as they are borrowed from Ward, have been already refuted in No. 110. It only remains, then, to examine the efficiency of the aid he has derived from Gregory Martin; since to one or other of those authors, he is solely indebted for the subject matter of his criticism. Like Martin, he first adduces the authority of †Theodoret, to shew that *πληροφορία πίστεως* means a full and perfect faith; a faith that believes without doubting whatever God revealed; and next that of ‡Theophylact, as determining it to be a perfect and indubitable (*αδιστακτος*) faith. It is admitted, that both speak against (*δichονοια της ψυχης*) *hesitation* of mind, and against a doubting or wavering faith; but against ‘assurance,’ ‘full assurance,’ &c. of faith, not a word. Thus the authority, in the particular in which he desires to apply it, is inadmissible.

With the misrepresentation of the text in question “by ancient or modern fanatics,” the Church of England is no way concerned. And, notwithstanding that this partial abuse may have arisen from the unrestrained privilege, vouchsafed at the time of the Reformation of inter-

\* See LETTER TO THE DUBLIN SOCIETY. 2d Ed. p. 44.

† “Let us approach with sincere affection, believing that these things are so, and banishing all *hesitancy* from our minds, for this he called (*πληροφοριαν*) *certainty*.” THEODOR. in Epis. ad Heb. c. x. v. 22.

‡ “He instructs us by what means we may not be cast down in our minds, if we possess a *πληροφοριαν* of faith, that is, he says, “a faith finished, and (*τελειωτατην*) *most* perfect.” The foregoing sentence Doctor L. for very obvious reasons overlooks; while he adduces one not at all to the purpose: viz. “therefore we have need of a *perfect* and *undoubting* faith.” THEOPHYL. COMMEN. in Heb. c. x. v. 22.



preting the Scriptures, each in his own way, that can be no argument against its use ; as the very best gifts of God may, in their application, be perverted from the ends, which they were designed to answer.

Respecting the Protestant Version of the text, Luke xviii. 42, "thy faith hath saved thee," Doctor L. says, that "that rendering is acknowledged to be false;" and yet in the very next sentence he asks, "why it was first inserted in the original version, and why it is still preserved in the corrected edition?" What is this but saying yes and no in the same breath? The other texts where *σέσωκε* occurs, are treated of in No. 114.

### ARTICLE XVIII.

On the subject of Apostolical Traditions, Doctor L. says, he is "content to refer the reader to the ERRATA, (p. 83,) where he will see what reasons Ward had for censuring the Protestant Translators." That being the case, it will be only necessary for the reader to refer to the corresponding Section in this work, for a complete refutation of Ward's objections. He will there find that the cause of the early Protestant Translators is not by any means indefensible, notwithstanding that he insinuates as much, because their labours have been unnoticed in the Analysis.

### ARTICLE XIX.

In every division of his Review, Doctor L. affects to triumph over the author of the Analysis, from his having made no mention of the early English Versions of the Bible; and occasionally too, he intersperses his observations with some sallies of *wit*. "Ward," he says, "condemned the original Protestant rendering of Eph. v. 32. viz. 'this is a great secret:' a rendering so very faulty that Doctor Ryan was ashamed to notice it, and therefore endeavoured, by calumniating his adversary, to keep it *a great secret!*!" Playfulness like this is calculated to amuse, and it is not improbable, that it has been exercised here with that intent. But the serious reader, who prefers argument, will not, on an occasion like the present, permit his attention to be called off by such trifling. He will see it to be rather a subterfuge of art, designed to conceal the imperfections of a weak cause, than a well-timed application of an humorous conceit. The fact is, Doctor L. had no solid objection to make, and therefore he impeached the motives of his adversary for not mentioning in his work the early Protestant Versions. But that he does so wrongfully, may be collected from what is said in No. 122. The motives of the first Translators themselves have been already vindicated; and it is only necessary to add, that

in rendering *μυστήριον* *secret*, they conceived, and justly too, that they expressed it by one of equivalent import; inasmuch as the Greek term, abstractedly taken, conveys no idea of holiness, and only receives such an acceptation from the matter annexed to it. In order, therefore, that the word SACRAMENT might be exclusively appropriated to what signified the seals of God's promises, such as baptism and the Lord's supper, they restricted it in its use; while they adopted the word 'secret,' or (as in the margin of the first English Bibles) 'mystery,' where they had to express any thing different.

It is proper, too, to observe, that the Rhemish Annotators feeling the weak support which their \* 'Sacrament of Matrimony,' derives from *sacramentum* the Vulgate reading, take their stand on the general signification of the term in those passages where the word distinctly implies 'mystery.' In this, however, they but follow Peter Lombard who first broached that doctrine in the XIIth century. With respect to Doctor L. himself, he may with justice be said to be nothing more than a mere repeater of what Ward says, his very echo in abuse, ringing the changes from one end of his *succinct* Review to the other, on the words, 'Ward is right,' 'Doctor Ryan is wrong;' without establishing the truth of either assertion.

## ARTICLE XX.

In Doctor L.'s concluding paragraph, something too remarkable occurs, in his answers to, and observations on, the queries put forth in the Analysis, not to command attention.

"Doctor Ryan," says he, "asks how the Vulgate can be an infallible standard for other translations. I answer, that the Vulgate is a version deservedly of high authority, but I *never* yet met with a Catholic, who considered it as infallible." Let the reader now compare the foregoing answer, with the observation which he subjoins to his answer to Doctor Ryan's second query, and judge whether they do not convey a downright contradiction.

Q. "Did the Protestant Churches ever pretend to be infallible in their translations or otherwise?" Ans. "I know not whether they did or not." Then he observes; "but this I know, *they ought* to have done so. Whence can a Protestant, ignorant of the original languages, derive the knowledge of the Christian faith, but from the translation of the Bible? If, then, that translation be *fallible*, how can he have *any* security that his faith be true? Built on an *unsafe* foundation it can *never* acquire stability. The translation of the Bible *must be infallible*, or the Protestant in question *must always* live in uncertainty." If Doctor L. be serious, and do not intend to deceive, does he not state that the spiritual state of all the Papists who now

\* "It has no visible sign ordained of God, nor any promise of inward grace, which are *essential* to a Sacrament. And St. Paul in calling the marriage of Christ and his Church *μυστήριον*; by that expression means, that Christ is not literally married to his Church, but only *metaphorically*, or *mystically*." See Bishop of Lincoln's Exp. Article xxv. p. 428.

exist, and who have lived for the last twelve centuries, must be deplorable in the extreme, unless they possessed a confidence that their faith flowed from an *unerring* version of the Scriptures. It would, it is insisted on, require the subtlety of Loyola himself to reconcile this with the above answer; "that he never met a Catholic, who considered the Vulgate infallible." Moreover, this answer is still less consistent with the language of the Popish Church, which declares her to be \* "infallible in her doctrinal decisions and canons, in points of faith and morals." And that † "Catholics are also obliged in like manner to submit to similar decrees and decisions of the Pope, when expressly or tacitly assented to by the majority of Bishops representing and governing the church dispersed." Now, Doctor L. admits, that the Scriptures are the very basis of faith and morals, and if so, he must believe that that version of them which his Church admits as a rule by which it is to be guided, must be infallible; for, according to his own argument, if the ground-work be insecure, the superstructure cannot possess stability. And as the last authorised edition of the Vulgate has for two centuries been received by the majority of the governing part of the Church without opposition, it follows, that CLEMENS, in his decision respecting that edition, was infallible, and therefore that it must have been, and is, considered *as infallible*, by all true members of the Popish Church, contrary to what Doctor L. so confidently declares in the answer, which he gives to the first query.

\* Vid. PASTORAL LETTER, by the R. R. Doctor Troy, 1793.

† Ibid. See also Veronius's Rule of Faith. cap. I.

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ERRATA.

Page.	Line.	
17,	22,	for IEREA, read 'IEPEA.'
19,	27,	for sinnscarnibh, read 'sinnsearnibh.'
	29,	for Focalsir Gasidhilde, read 'Focaloir Gaoidhilde.'
25,	1,	for and, read 'Thus.'
32,	19,	for the latter, read 'either.'
61,	20,	for Origin, read 'Origen.'
64,	27,	for by him, read 'by Dr. Milner.'
73,	20,	First Book of Samuel enumerated among the Apocrypha.
145,	29,	for it it, read 'it is.'













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